

The Tem-

porisour (that is to saye the obseruer of tyme,
as he that chaungeth with the tyme.) Compy-
led in Latyn by the excellent Clarke Wolfan-
gus Musculus, and translated into Frenche
by M. Valerain Pullain. And out of
Frenche into English by R. P.

1555.

In Regnum Dei.

How long will ye stand on both sides of
the Lord be God, follow him. But if he will be,
then go after him.

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✠ Grace mer

eye and peace from God our everlast-
ing father in the bloude of Jesus Christ, by
the communication of his holy spiryte be mul-
tiplied vnto the (O England) vnto the im-
braſſinge of the trew honour of God in
his word, and the forſakinge of al
Idolatrie and Ypocreſie.

In calling to my remembrance (O En-
gland) thou countrey of my natiuitie, thy
miserable preſent ſtate, ouerwhelmed
with iniquitie, wherein veritie is exiled,
godlynes ſecluded, vertue defaced, fidelitie
ſuppreſſed, and trueth imprifoned. And on the
other ſyde, falſhod retayned, lyes imbraſſed,
impiete cheriſhed, vyce auanced, Infidelitie
extolled, and vntueth ſet at libertye, wherein
trew religion is altered into ſuperſticion, the
worde of God into mens traditions, the holy
Sacraments into blaſphemous ſacrifices and
ſuperſticious Ceremonies, and the trew wor-
ſhipping of god into execrable ydolatrie, wher-
in thy faythful naturall natyf Kyng is chang-
ed into a ſuperſticious vnnaturall forreigne
Prince. Thy worthy Maieſtrates, Nobilitie
and Rulers, into faynt hearted tymorous per-
ſons, ruled of other theyr inferiours. Thy vy-
gelant Biſhoppes and faythfull Miniſters,
into greuous wolues and bloudthyrſte mur-
derers.

Al. ij.

therers.

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therers. And the infinite number of Gospellers and faithful Christians, into dissembling ypocrites, and hollow hearted Papistes.) I considered with my selfe what mighte be the vndoubted cause of this so miserable an alteration.

Psa. c. vii. on: for the certaynte whereof I repayzed vnto Num. 16 the worde of God, the onely discloser of all ij. cld. ix. trueth in doutfull matters: wheras notably I prou. 28. found Sinne, to be the vndoubted cause of all Esa. 3. 13. these alterations, plagues, and mutacions. For Jer. 5. 30 Sinne was the cause of Adams expulsion out of Erec. 23. of Paradysse, of the ouerflowinge & drowning Amo. ix. of the worlde, of the consuming of Sodome & Dani. ix. Gomor with brimstone and fyre, of the often Judi. 5. 8. captyuitie and slaughter of the people of god: Gene. ij. sometyme by the Egyptians, sometyme by the Gene. vii. Madianites, Moabites, Amorites, Philistines. Ge. 13. 19. ans, Assyrians, Caldians and Babilonians, & Judi. 3. 4. the finall subuersion of Ierusalem by the Ro- 6. 11. 13. maynes. Euen so is Sinne now the cause that iij. Reg. God taketh awaye the light of his word from xviij. xxv. vs, and geneth vs ouer to errour & darkenes. Mat. 24. Sinne is the cause that he hath take away our Lu. 19. 21. vertuous Kinges and Princes, and in stede of Almos. 8. them hath geuen vs ypocrites to raygne ouer Joh. xij. vs. Sinne is the cause that he hath taken away Job. 18. the hartes of our Nobilitie, Counsayl & Cap- xxxviij. taynes in makinge them faynhearted & weake- Job. 34. linges, being contented to submit theyr neckes Dani. iij. vnder the yoke of straungers. Sinne is the Esay. ij. cause that God hath taken away from his peo- Leui. 26. ple, his trew Preachers, vertuous Ministers, Deut. 28. and faythfull Shepeherdes, in geuinge them
ouer

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ouer into the mouthes of most cruell wolues;
 rauening theses a fugitiue byrelinges. Sinne
 is the cause that God hath sent a dafinge into
 the heartes of his people, to beleue lyes, & not
 to credyte the truth: but to grope after vquyte;
 thinking by playing the ypocrites, to kepe the
 thinge that they shall moste eternally forgo.
 Smally to conclude. Sinne is the vndoubted
 cause (as testifieth the scriptures) of al plagues
 misfortunes, ruynes, mutacions, captiuities,
 and destructions. And vyles thou repente in
 tyme (O Ingland) it wylbe the cause of thy
 nall desolation and vtter confusion. For thou
 doest euen now norisse within thee, those that
 shall consume thee. The Lord hath whisled for
 them out of a farre countrey, and they are spee
 delye come, euen those that shall ruyinate thine
 honour, adnichelat thyne auncient worthines,
 and bring thy prayseworthy fame to ignominy
 and shame. Oh Sinne, how odible art thou in
 the sight of y most higheft, that bringest such
 confusion vpon them that hath so feendly im
 brased thee. O Ingland, thou receyuedst an y
 gest to herborowe, whe thou wast contented
 that synne should lodge with thee: whose loue
 and frendship is the wrath and enmity of God:
 whose payment and recompence is, captiuitie;
 destruction and desolation: for now thy pryde
 shall be rewarded with pouertie, thyne abun
 dance with scarcitie, thy gredye purchasinge
 with disposseffing. Thy sumptuous buylding
 with rasing downe, and thyne ambystion with
 desolation: yea the gorgiousnes of thine appar

21.ij.

rell

Jere. iij.
 i. Reg. 28
 1. Sam. 17.
 Job. xij.
 Jere. vij.
 Eze. xij.
 Mat. ij.
 ij. Tess. ij.
 Almos. ix
 Lewi. 26.
 Deut. 28.

Esai. vij.

Esay. ij.

Esay. 2.

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Esay. liij.

rell Balbe touned into ragges and sackcloth
thyne abundant delicate fare, into fampyne and
honger, and the cherished beautye of thy La-
dyes and dayntie Mistresses into wythered-
nes and sunneburninge. Theyr fayre layde out
yelowe lockes into baldnesse, for the tyme ap-
procheth that of force they muste forgo theyr
trinkettes of pryde, the which at the admoni-
cion of Gods word they would not abandon,
as are theyr abylluments of gold, tawdrye laz-
ces, bongraces, fardingals, tablettes, ringes,
with theyr garded and brodered raymente of
fundrye fashions, counterfeyting all nations:
and because theyr husbantes haue vaynly sup-
ported them in the same. Theyr bloud Balbe
shed in the stretes, sayth the Lord. **Esaye. iij.**
This Balbe the reward of Sinne thy gest (O
England) besydes the greuous Idolatry wher
in thou now lyest, to the vtter woundinge of
thy conscientie, agaynst thy knowledge by y^e
pocrisye: the onely meane to accellerat & bring
spedye damnation vpon thy head. For this
Sinne of ydolatry is so odious in Gods sight
that at no tyme (as testifieth the scriptures)
hath y^e Lord lefte thesame unpunished: wher-
fore be thou most certainly assured of his in-
tollerable wrath and indignation, that after y^e
committing of so manye finnes, in stede of re-
pentance doest ende in Idolatrye: yea, it is a
playne argument that thou art forsake of god,
and geuen ouer into reprobation, for this is y^e
sinne (as witnesseth the Prophetes) that cor-
monly goeth before captinitie, slaughter, per-
silence,

Exod. 32.

in. Ke. 13.

Num. 25

Jer. xliij

Ezec. vi.

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Silence, famyne, desolation and utter destru-
 ction. Oh consyder, I pray thee (O England)
 how farre thou art alreadye strayed from the
 Bepefold of Christ, by one lytle storme of rep-
 tacion. Oh how cleane art thou blowen awaye
 from the port of health, by one blustering blast
 of a busie Bisshop. Oh how is the Shippe of thy
 comon wealth now tossed through the vnstyl-
 fulnes of one that ruleth the helme. Oh how are
 thy faythfull Christians induced to playe the
 dissemblinge ypocrites, in communicange at
 vnlawfull seruices and blasphemous ydola-
 tries, by the instigation of a fewe vnlarned
 Papistes. Wher hast thou learned in the tyme
 of a storme to abandon the helme, in the tyme
 of warre to contracte anyte with the enemyes
 of thy Captayne, and in the tyme of tryall, to
 cloke and dissemble thy fayth? This hath not
 the worde of God taught thee, although thou
 pretende dyuers excuses for thesame: but ra-
 ther the loue of thy selfe, of the worlde, of thy
 goodes and ryches, thy landes and possessiōs,
 thy wyfe and chyldren, thy fylthy pleasures,
 and flesbly delites, the which al, thou thinking
 by thy dissimulate ypocrisie to saue and pre-
 serue, thou shalte most certaynly lose and for-
 go, as witnesseth the verrytie, saying: Whosoe-
 uer goeth about by any fraudulent meanes to
 saue his lyfe, he shal most certaynly lose the-
 same: yea, euen this transitory lyfe, besyde the
 perpetual damnation of soule and body in the
 lyfe to come. For the Lord wyl reteyn no such
 souldiers in his Campe, as shal beare a flatter-

21. iij.

ringe

Luke. xv.

ij. Tim. ij.
 Math. x.
 i. Pet. ij.

Math. x.
 Mar. viij.
 Luke. ix

The Epistle.

ij. Ke. 18

Apoc. iij.

Math. vi

i. Corin. x

ij. Cor. vi

ting face towardes his enemies, and associate
them selues with his aduersaries, he wyl haue
no such seruing men in his Court, as shall halt
on both sydes, beyng neyther whote nor cold,
setinge to please two contrary maysters, God,
and Mammon: yea, he accoumpteth all those
pretensed frendes, for vtter enemyes, that wyl
vy site the table of deuylles, and his also: that
seke to couple Christ with Beliall, lighte with
darkenes, righteousnes with vnrighteousnes,
the beleuer with an infy dell, and the Temple
of god with Images. In al these thinges thou
art coulpable O Inglande, through thy diffi-
mulate ypocrisie, in declining from the trueth:
notwithstāding thine earnest promyse, vowe,
and consente, to continue a faythfull Souldi-
our, a trew seruauant, and an vnfayned frend:
for who is he in thee, at this present (a few on-
ly excepted) that ether for feare of men, or loue
of the worlde doeth not abandon the persecu-
ted, imprisoned and cryled congregation of
God, his faythful seruantes, and ioyne him
selfe with the company of Idolaters and mas-
mongers hye enemyes: who is he that is not
now contented to abandon the table of y^e Lord
the holy communion and Sacrament of Chri-
stes body and bloud, and to vnite him self vn-
to that sacrificyng bloudye aultar of the blas-
phemous bredde God, the romisse Idole: who
is he that doeth not now with all diligence (in
steede of the lyuely water of Gods holy worde
truely preached) repayre vnto the fylthy pud-
dels of mennes superstitious doctrines, ther-
with

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with to satisfie theyr thyeste: yet, who is he
now in thee, that notwithstanding before tyme
he condemned with knowledge of conscience
all maner of Images and Idols, that both not
now dayly repayre vnto the Temples of Ido-
laters, in whose company and that before theyr
Idolles, they praye, they knele, they are bare-
headed, they liſte vp theyr handes, they recey-
ue holy water, and holy bread, with dyuers o-
ther exteriour iestures of the bodye: And yet
(that worst is) thei affirme they do not offend
in as much (as they saye) they do it not with
the consente of theyr harte, but onely with the
outward iesture of the body, and therefore no
sinne, in as much as the Lord onely requyrez
the harte, the whiche they geue vnto hym: as
though there myghte be made a seperation of
the soule and the body, in dedicatinge the one
vnto the seruice of God, and the other to Ido-
latrie: as though the Lord had not created the
both, in vnyting and knytting them together,
making but one man, reseruing them bothe to
immortalitie: as though the Lorde God dyd
not earnestly requyre in his lawe of euery one
of vs, our whole soule, harte, mynde, strength,
power and outward man: and yet they contra-
rye to this knowledge, do make a separation,
whereas the Lord hath made so persyte a con-
iunction. But I feare me this theyr separation
tendeth to none other ende, but to deuyde the
selues wholly from God both in soule and bo-
dy, for he wyl not haue the one without the o-
ther, neyther is he pleased with halfe of hys
creatures.

Roma. 7.

Gene. 9.

Deu. 6. 11

Mat. 22.

Mark. 12

Luke. 11.

The Epistle.

treasures. Wherefore yf he detesteth whoredom, fleeth the stewes and cōpany of whoremongers: yf he that hateth swering, auoydeth the fellowship of blasphemers: and yf he that loueth quietnesse refrayneth the companie of ruffians & quarellers. How much more oughtest thou (O dearly beloued) yf thou dydest in dede hate Idolatrye, as thou pretendeste in word, to auoyde and flee the companie of all Idolatres in the committing of theyr Idolatrye: how much more I saye oughtest thou to auoyde theyr brothell houses & stewes, theyr synne and puddel of fylthy Idolatrye, & that not onely with the hart & minde, but also with the body and outward iesture. For the Lorde doeth not onely requyre (as wytnesseth saynte Paul) the confydence and belefe of the harte vnto iustificacion, but also the outwarde confession of the mouth and exteriour conuersation vnto saluation. Let not the greasy flesspottes of Egipte, I mean the pleasures of this lyfe, so muche syncke into thy mynde, as for the enioyinge thereof, thou be contented to abandon the church of God in the desert, and retourne to thy fylthye puddel agayne. Set rather before thyne eyes the examples of the holye Patriarkes, Prophetes, Apostles, and all other godly men from the beginning, who all as necessytye requyred haue abandoned wyllingly theyr pleasures, forsaken theyr commodites, relinquished theyr natyue countrey, hasarded theyr lyues, shedde theyr bloud, and patiently indured the moste greuous tormentes of tyrantes

Roma. x.

Rum. xi.

ij. Petr. ij

Hebr. xi.

The Epistle.

maines for the testimony of the truth, rather
 then they would ether in body or in mynd cō-
 municate with the vngodlye in any vntueth.
 Why rather doest thou not practyse in this ra-
 ging storme of temptation, the worthy exam-
 ples of Daniel, Tobias, Eliezar, Sidiach, Mi-
 sech, and Abednego, with dyuers others, con-
 tayne in the holy scriptures: who all woulde
 geue no place, (as touchinge theyr religion in
 the trew worshipping of God) vnto the cōtra-
 ry cōmaūdemēt of wicked Princes. Then the
 examles of Nicodemus, Joseph of Arama-
 thia, and Laaman the Syrian, which seme to
 you to couler your ypocrisy withall. But they
 beyng rightfully wayed and truely vnderstan-
 ded, measured with the lyne of God his holy
 word, shal lyttle defend your wicked attēpts,
 but rather dyrectly cōfute the same. The which
 thing to accomplishe, because I of my selfe am
 vtterly insufficient and vnable, and for the ten-
 der loue that I beare vnto my native country,
 whose saluation in Christ Jesu, I continually
 wyshe for as myne owne. I haue taken vpo me
 to reduce into our natyue tounge (according to
 my promyse in my former translated Booke) a
 worthy worke that latelye happened into my
 handes, no les necessarye then profytable and
 no les profytable then Godly for this present
 tyme. The which doeth most dyrectly and in-
 uincyble aunswere to all maner of obiections
 and wronge alleged examles that may be pro-
 duced for any dissimularion in religion. Come
 piled in. iij. Dialoges, by the faythful seruant
 of

Dani. vi.
 Tobie. i.
 ij. mac. vi
 Dani. ij.
 Job. ij.
 Job. xij.
 4. Reg. v

The Epistle.

of Iesus Christ, and excellent learned deuine, Wolfgangus Musculus, for the comfort, edification and instruction of his contryemen the more Germaines, then oppressed by the tyranny of Antechrist in his fylthy members. And now I dedicate the same vnto the (O Inglād) with the same mynde for thy singular premonition and consolation in these thy dayes of aduersytie and myserie, oppressed with the lyke (or rather greater) Antechristian crueltie and tyrannye. In this Booke are.iiij. Collocutors or speakers aptly set forth of the Authoꝝ. The fyrste is named, Eusebius, who according to the signification of his name occupieth the place of a faythful Christiā, alwayes perseuering in the feare of God, voyde of all dissimulation, hauing alwayes a trew and lyuelie sayth, without declining at any tyme frō the same, for any thing that the deuyl, the world, or the fleshe cā do, or ymagine. The.ij. is called, Irenius, who as his name importeth, is all together peaceable, and a loue of vnyte and concorde, & therefore he perseuereth in his accustomed maner of lyuing, without caring for any trouble that ryseth through any alteratiō of religiō, wherein he differeth from the other two, in as much as he doeth not condemne all religion, as doth the Mondayne, nether yet is he so variable as is the Temporizour, but for all that he swaueth from the rules of a trew Christiā, in that the peace and tranquillitie of the comen welth is more deare vnto him, then is the glorie of God, the flourishing of his word, and his owne
Saluation

The Epistle.

ne saluacion. The .iij. is named the Temporiserer,
because of his dissimulation, who obserueth
the more the tyme, then the rules of a Christian,
rendering his owne saluacion. The last is cal-
led Mondayn, that is to saye: a worldly man,
or an insydell, who hath neyther God, nor any
religion, in any reputacion. These .iij. persons
thou shalt heare speake in these Dialoges, and
that so aptlye and decentlye, that (yf they had
the lyke grace in the Englishe, as they haue in
the French) thou wouldest rather iudge them
the lyuely voyces of men then otherwyse. Als
it is, take it in good worth, as a testimonye of
my good wyll and earnest zeale vnto my natie
we cuntrye. Trusting gentle Reader, that af-
ter thou hast diligently perused the same, and
examined it wth the touchstone of Gods word,
and thynne owne conscience, thou wilt searche
no more excuses to couer thy dissimulatioⁿ and
impietye withall. For truly suche inuented ex-
cuses are manifest argumentes of the vtter co-
tempt of the sonne of God and his kingdom,
as the Parable of those that were inuitated to
the mariage doeth notably testifie: wherfore
flee all excuses, and come vnto the banquet now
whyle thou art called, leaste thou with thynne
excuses be for euer excluded, and peraduentur
neuer after called agayn. Wo worth those ore,
that farme, that wyse, or anye other earthlye
pleasure, that shall staye vs from comming to
that celestiaall supper, whereas thou shalt be-
hold the sonne of god frendly embracing thee,
sayinge: Come thou blessed of my father, and
possesse

Mat. 22.
Luk. xiiij

Mat. xix.
Luk. xiiij

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Mat. xxi
xxv.

Mat. 24.

Mar. xii

Lut. xix.

xxi.

ii. Tess. ii

1. Tim. 4.

ii. Tim. ii

possesse the lyfe euerlasting, make merye, and reioyce, the Lord graunt you to be found in the nymbre of those his gastes in that daye, hauing on the wedding garment, & not amongst the folishe slepinge vyrgins, who, hauinge no respect vnto the comming of the brydegrome, were shut out from the mariage, whose triumphant coming I assure you is not farre of, for the signes goyng before thesame, haue already appeared. The sonne of perdition is reueled, Iniquitie hath alreadye the vpperhande, The loue of many is abated. What a nymbre is there that depart from the fayth, in geuing hede vnto spyrytes of error, and deuyllish doctrines of them that speake lyes through ypcrisye. Howe are men now become louers of them selues: Couetous, boasters, proude, cursed speakers, disobedient, vnthankful, vngodly, vnkynde, trucebreakers, false accusers, traitours, highmynded, despyers of them which are good, greedy vpon voluptuousnesse more then the louers of God, hauing a similitude of godlines, but haue denyed the power thereof: whose madnes is now made apparant vnto al menne. These are the tokens as wytnesseth the scriptures, that Shall immediatly go before his coming, as blossom & leaues of yfrygtree before the Sommer. The which tokens yf they haue lately appeared, or no: I appeale to all mens consciences. Wherefore ye holy ones of the lord reioyce, for the day of your redemption draweth nyghe. And in the meane tyme the Lorde Jesus, the onely Sauour of our soules graunt vnto

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into every one of vs his holy spyrite, to theend
that we vnderstandinge these thinges maye
joyefullye beare in oure bodyes the mortifica-
tion of the **L O R D E** Jesus, to
theend that the lyfe of Jesus Christ
maye appeare in vs, his
grace and peace be
with you all.

II III E IV.

GR. P.

with you all.
 grace and peace be
 mine appear in the
 third that the life of Jesus Christ
 comes of the Father Jesus to
 perfect the work in out of the world
 that we understand these things that
 we carry out of the world to the

71 32 373 12

Q. 32

The Tem-

porisour (that is to saye: the obseruer of tyme,
or he that chaungeth with the tyme.) Compys
led in Latyn by the excellent Clarke Wolfan-
gus Musculus, and trāslated into Frenche by
M. Vallerain Pullain. And out of Frenche in
to Inglish by R.P. 1555.

The fyrst Dialogue.

The persones or Colocutours are, Euse-
bius, the Temporisour, and Mondayne.

Eusebius.

I Cannot sufficiētly coniecture what wyl
be the fynall ende of this so peruerse &
corrupted world. Which is so strange,
so wicked and troublesome, that a Chri-
stian man can fynde no place (no not amonge
those that haue, or seme to haue the knowledg
of God) to rest in. Manye yeares hath it bene
argued and debated, how to knowe the veryte
from the errour, the truth from the lye, and the
light from darkenes, aswell in the doctryne as
in the Ceremonies of longe tyme vsed in the
Christian church. And this contencio hath not
bene smal, but hath cost much christian bloud.
The which thing finally could none otherwise
be resolued and brought to passe, the by ones
ly cleauing vnto the holy Scriptures, in sear-
ching therein the veryte, taught vnto the world
by Christe and his Apostles, and that beyng
B.i. once

The first Dialogue.

ones found out, not only reuerētly to imbrace
thesame, but also to forsake all erronious and
supersticious doctrynes, were they neuer so
olde, and so often confirmed by the vniuer-
sall authoritie of the Church. The which thing
to bring to passe, dyuers excellent personages
haue not onely imployed theyr pryuate studie
and labour, but also publicly without al feare
haue auanced thesame, by the ayde and Au-
thoritie of the ordinary Maiestrates. So that
in dyuers places all Papisticall doctryne and
supersticious seruices were vtterly abolisshed,
withal theyr false constitucions, which rather
semed an apyshe masking, then a holy ecclesi-
asticall ministratiō. The land of Almayn was
also replenished with plentye of good Bookes,
compyled by sundrye excellent Clarke, both
learnedly and godly. Yea the noumbre of By-
bles of the olde and newe Testamentes were
insynite: which not onely the learned but also
the vulgare people dyd diligently reade. Eue-
ry where and in euery Temple was contynual
preachinges and sermons agreing in one vnite
of doctryne. There was no place in the lande
but ye should haue heard songe the psalmes of
David: yea, the wysdome of God dyd crye in
the stretes. And to conclude it seemed that in
these last dayes, the trew religion and the sim-
plicitie of the auncient Church (so longe tyme
defaced) was perfectly restablisshed and restor-
red agayne. But nowe for one lytle myste and
storme of temptation, which is sodenlye haps-
ned after so longe a calme and fayre wether,
dyuers

The fyrst Dialogue.

Dyuers are become so afrayde that they are vtterly declyned and fallen backe to those superstitions befoze expelled. And of which nouns bre some are so reuoluted, that not onely they do willingly abandon the verite manifestlye knowe, but also persist in tearing and renting the same with theyr abhominable blasphemies, to thende it mighte not appeare that they are turned from God, but from errour and heresy, in making theyr reuoltinge to seme no reuolting, but rather a repentaunce and reconciliation. The other sorte although they vse no such blasphemies agaynst the truth, but as they haue knowe it, do kepe it secretely hyd in theyr hartes: yet neuerthelesse they do not refrayne to assiste and to be present at y execrable masse and superstitious ydolatries, nomore the the fyrst. And do not onely dissemble that which is in theyr hartes, but also y worste is agaynst theyr owne knowledge and conscience, they do outwardlye make a shewe of that thinge, that they do not inwardly aproue, but detest it hate. And yet neuerthelesse in doying hereof they do curiouslye searche the meanes to heale the secreete gnawing of theyr wounded conscience. They wyte to dyuers learned men, to knowe the certayntie, whether it be lawfull for a man that hath knowledge, to communicate and be present at the superstitious Ceremonies, or rather Papisticall blasphemies of the vngodlye, or no: They make semblant to enquire of those thinges as though they dyd not know, what a man fearing God ought to do, or leaue yndone.

The fyrst Dialogue.

But most of these do it not because thei would learne, but rather to thende they mighte fynde some staye and comfort in the abusing of their consciences. But what man is that, that is so ignoraunt of God, and of all religion, that directly vnderstandeth not, that this questiō nothing apperteyneth vnto those that truly feare God: neuerthelesse I wyl more dyligently fro henceforth aduise my selfe, how I maye directlye aunswere those that shal interrogate and question with me hereof. **Mondayn.**

I cannot tell what deuylishe rage hath of late occuppyed the myndes of a sort of fooles. They do complayne of these folyes that hath brought all the worlde in trouble, in the which also there is so lytle certytude, that for þ space of these. xxx. yeaeres they haue contended together without any agrement, oz certaynte therein. And this euyl is not newe. For what tyme hath there bene, that this superstitious contention hath not vexed and troubled the worlde? Through a heape of foolissh questiōs, of God, of the trewe seruyce of God, of the truth, of the religion, and I cannot tell what other fantasies. At whom I laughe at pleasure, withoute bynding my selfe to any maner of religion, vnles it be to my commoditie and profyte: and so I fynd my selfe most at rest and ease, vsing all thinges at my pleasure, in casting a syde al solicitude and care, that occurreth and hapneth by the occasion of religion. But me thinkes I see yonder my Cosyn Temporisour, who is in myne opinion wyser, then a great manye of oz
thee

The fyrst Dialogue.

ther, in that he hath without any greate diffi-
cultie abandoned this new found religiō late-
ly introduced. For as I remembre it is not past
xx. yeares agoe, that this fantastical newe o-
pinion began to budde forth and reuyue. And
then this fellow was one of the fyrst that chan-
ged his opinion, accordinge as the tyme then
requyred. And hether to ther hath no euil hap-
ned vnto him therefore, as it hath done vnto
dyuers others. For he hath in euery condicion
sought to lyue at his ease in pleasure, and hath
wittely wounde him selfe oute of many trou-
bles, wherewith amongst the rest he was afflic-
ted, and that not onely in his outward cōuer-
sacion, but also inwardly in his conscience. He
hath nowe persisted and continued in this ly-
bertie that they terme (Christian) as long as it
serued to his purpose and quietnes. But nowe
in as much as he cannot perseuer therein (the
tyme so altering) without ymmynent daunger
both of body and goodes: he loueth rather to
folowe the thing that serueth to his commodi-
tie, then as a bedlem to put him selfe in dainger
for so vncerteyne a hope. And therefore now he
beginneth to strike his sayle, and frameth him
selfe vnto the present tyme. But herein, he &
I do differ. For I do not care of any maner of
religion, nor any opinions of the same; nor do
not passe a strawe to seeme or dissemble in a-
ny maner of thinge that is. But he contrarie
wyse (although vpon euerye motion he doeth
chaunge his opinion, accommodating himself
vnto the tyme) cannot refrayne his harte from
this

The fyrst Dialogue.

this conceyued rage, but continually (as a sort of other fooles do) tormenteth and vereth him selfe therewith. And in this he is more vnfortunate and vnquiet, then I am: in that he cannot all together vnborde him selfe of these fantastical opinions, as I do. And yet neuertheless he is more wise and prudent the other sort, the which (I cannot tell for what supersticion sake) do submit and geue ouer them selues to a thousand maner of myseries & afflictions, leading a difficile and perilous lyfe aswel for the selues, as they: frendes: and fynally do fall into dyuers extream daungers. But now I wyl call hym. Whence comest thou Temporisour?

Temporisour.

I come from the College, and from the seruyce of the blowers and organ players.

Mondayne.

What hast thou done there, seyng that thou art not accustomed to haunt that place?

Temporisour.

Yf I had the lybertie, that I had in tyme past, I would not now haunt those seruices, that my conscience so muche abhorreth: but I am now constrayned to do otherwyse, then I haue bene accustomed, yf I wyl auoyde to fall into extream daungers. And thus hath tyme altered my doynges.

Mondayne.

Thou doest wyselye in myne opinion: for what haue we to do with those strifes and contentions, that are rysen vp in our dayes, amongst the wyse vayne and ydle persons? Lette vs obeye those that rule, and haue the auctorite to

The fyrst Dialogue.

ordre these thinges, and can do vnto vs good
or euyl, wel or woo. ¶ **Temporisour.**

Euen so I do, and so lyue in quietnesse as
concerning the world. But for all that, my con-
science is wonderfully troubled.

¶ **Mundayne.**

Wherefore I pray thee? ¶ **Temporisour.**

Askest thou that? Doest not thou knowe
that those sinne greuously that do any thinge
agaynst theyr consciences? ¶ **Mundayne.**

That is nothing els but a dreame of Theo-
logians, which I haue oftentimes hearde be-
fore: but I praye thee, consider dyrectly what
maner of conscience thou hast.

¶ **Temporisour.**

Be it as be maye, I sinne as often as I do
any thing agaynst the same. ¶ **Mundayne.**

I wyl not entre in disputacio with the tou-
ching the qualitie of the conscience: but I de-
maunde of thee, yf thou thinke that the Pains-
tes and Maiestrates that constrayne thee to
go to the seruyces of the Papistes, are not mo-
ued thereunto by theyr consciences: to wytte,
to restablishe by theyr power and auctorytie,
the olde accustomed Religion, that hath bene
abolished these certayne yeares?

¶ **Temporisour.**

I wyl not denye, but that it maye be, that
some of them do it, theyr consciences mouinge
them thereunto: but it cannot be also denyed,
that dyuers of the do so lyue, that it is not pos-
sible to iudge whether they haue any conscie-
ence, or feare of God, or no.

B.iiij.

¶ **Mundayne.**

The fyrst Dialogue.

Mondayn.

Thou mayst not for all that doubt, but that they are constituted in auctoritie, and haue power ouer theyr subiectes.

Temporisour.

I do acknowledge and allowe theyr power and auctoritie.

Mondayn.

What maner of conscience then hast thou, that refusest to obeye the hygher powers?

Temporisour.

I do not altogether refuse that, but rather thinke that they ought to be obeyed onelye in worldly matters, and secular causes, and not in religion. I thinke certainly they haue auctoritie in temporall regimentes, but not in mens consciences, which are subiect vnto one onely God.

Mondayn.

Thou abusest thy self, wherfore laye a syde this thy foolishe and scrupelous conscience, & desiste from all care and pensyfnes of mynde, which consumeth thy body without any occasion or purpose. And know this, that the Maiestrates haue receyued auctorytie ouer all thinges: they haue in this worlde all maner of power and preeminence. Art thou ignorant of this saying: (*Dimidium imperij cum Ioue Cesar habet.*) Jupiter and Cesar haue the Empire deuyded betwene them. And because thou shalte not reiecte this, as the saying of a Panyon: see how the scripture confyrmeth it. The heauen is the Lordes, but as for the earth he hath geuen it vnto the chyldren of men. God hath no maner of care of these thinges that he hath committed

Psal. 115.

The fyrst Dialogue.

mitted vnto the power of those that he hath ordeyned Monarches and Gouvernours of the world: to thend they may at theyr pleasure ordeyne the state of religion, as it shal seme vnto hem expedient for the better ordre and regimēt of theyr subiectes, and to them we muste obeye in all thinges. Furthermore thou hast a wyfe and childre, ouer whom by the appoyntment of God thou haste especiall charge: by what conscience then I praye thee (seying thou doest so often alledge thy consciēce) canst thou abandō and forsake them, in withdrawing thy helpe from them, whē they haue neede of thee? Furthermore thou hast thy neyghbours, with whom thou art bound to lyue in peace & tranquillite, as yf thou wart but one bodi with the: With what conscience canst thou then refuse theyr honest request to remayn and dwel with them, and do as they do? See howe thou arte circūuented and inclosed on euery syde. Aboue thee is the auctorite of the Maiestrate, to whom thou knowest and cōfessest we ought to obey. Equal by thy syde is thy wyfe, who is straitly commended vnto thee of God. Vnderneath thee are thy chyldren and familie, who all as right requyrez, cal vpon thee for thy help. Yf thou then do abandon and withdraw thy helping hand from them, hast thou not falsified thy fayth, as often tymes thy preachers haue taught thee? Neare vnto thee are thy neyghbours, to whom thou oughtest to be fynelye vnited, as one membre with another. I omitte here what thou owest of duetye vnto thy selfe.

B.v. wherefore

The fyrst Dialogue.

wherefore then without any occasiō doest thou
so much afflict and disquiet thy self in a mat-
ter so apparant, for a lytle folysh and scrupel-
ous conscience safer. Golowe rather my coun-
sayl: frame thy selfe vnto the wyl and pleasure
of the Maiestrates, not onely by an outwarde
simulation, as I see thou doest, but also with
the inward moō of thy harte, and leaue those
disputacions vnto the learned deuynes & prue-
det Maiestrates: yf thei thinke mete to chaunge
olde thinges, wel, obey thou, let it suffyse thee
that thou haste bene of that secte and opinion
these .xx. yeares. Yf they thinke it expedient to
reestablishe auncient customes, and to redyfy
agayne that whiche of late hath bene ruyned,
content thy selfe lybewyse: yf they make any
inhibicions, beware thou do not transgresse as
gaynst them: yf they commaunde any thinge,
obeye the same: and by this meanes thou shalt
please all men, and shalt be reputed prouidente,
discrete and well aduysed: & so thyne affayres
and substaunce shall remayne in peace & tran-
quilitie, and shalt possesse the same in quietnes:
for what follye is it to do that thinge by con-
straynte and compulsion that thou mayest do
willingly, and although thou wouldest not do
it, yet shalt thou be compelled.

Temporisour.

Truely thy counsayl is very pleasaunt and
agreable vnto the fleshe, but for all that I haue
not as yet healed the wound of my conscience.
This is a good counsayl to conserue and kepe
my goodes, but my conscience doeth vtterlye
reponge

The fyrst Dialogue.
reponge agaynst it. For all that thou hast al-
leged of the auctorytie of the Maiestrates and
Princes, and then of my wyfe, chyldren and
neyghbours, is not according to the worde of
God, as I could sufficiently proue by dyuers
obiections. But I perceyue yonder Eusebius,
who is a man truly fearing God, and louing
pure religion. I wil speake with him, we must
make a little haste, for he goeth apace, he hath
some booke in his hand, it may be that he com-
meth forth to walke abroad to recreate hys
mynde in meditating some good thing.

Mondayn.

What occasiō moueth thee to go vnto him,
he is a simple superstitious Idiot. There is
no doubt but the booke that he hath in his hand
is a new Testament, that is to say: the doctrine
of supersticion where withall the worlde is
troubled.

Temporisour.

For all thy sayinges: I wyll go to hym.

Mondayn.

I wyll go also, to heare what these fooles
shal deuise together, & learne by what meanes
they do thus torment theyr conscience.

Temporisour.

Hearest thou Eusebe? Stay a lytle, yf thy
busynes requyre not to much hast.

Eusebius.

Yonder commeth he that I haue dyuers
tymes desyred to talke withall, to proue yf I
coude reduce him into the righte waye: but I
feare me it is but lost labour, for he is a per-
fyte Temporisour as well in name as in facte,
suche

Eusebi-
us spea-
keth to
himselpe.

The fyrst Dialogue.

suche a one as beleueth for a tyme, and when temptaciō cometh, wythereth away. And more ouer me thinke I see with him his Cosyn Mōdayn, a man allienated and deuyded from all religion. But for as muche as he calleth me, I wyll staye, and see what he would haue.

I Temporizour.

Whether goest thou, Eusebe?

I Eusebius.

Into the felde to walke, to recreate my spryte. What wilt thou haue with me?

I Temporizour.

Of longe tyme I haue purposed to come & visite the at thy house, to confarre with the of this miserable ruyne of oure religion, whiche thing troubleth my sprytes so much, that I can rest neyther night nor daye.

I Eusebius.

Yf it please thee, let vs retourne then to my house together?

I Temporizour.

I am right well contente. What wilt thou do Mondayn?

I Mondayn.

Yf I wist I should not offend you, I would be gladly with you at your communication.

I Temporizour.

I shalbe contented for my parte.

I Eusebius.

And I reiecte noman: much lesse then wyll I refuse a neyghbour. And as the trueth is compared vnto light, euen so is she not asfayde to shyne and appeare before al maner of persons. God wyllleth, that we do assemble together in his name, & hath promysed to be in the middes

of vs

The fyrst Dialogue.
of vs. I wyll go in before, folow ye both.

Temporisour.
Peace be vnto this house.

Eusebius.
And to all those that entre in. Come let vs
go in yonder.

Mondayn.
How manye bokes, and how litle houshold
stuffer? Is there a more foole then this man?

Eusebius.
Sitte downe at this Table.

Temporisour.
We wyll, seying thou biddest vs. Sit thou
downe also.

Mondayn.
I hadde leuer sit at a table furnished with
wyne, then with bokes. I see nothing here but
papers, I would to God the rattes and myce
had eaten them all: for and these bokes were
not, we should lyue in more peace in the world
then we nowe do.

Eusebius.
Graunt O Lord Iesus Christ, that we may
profite in some thing to the glory of thy name.
Temporisour saye what thou wilt, and
we wyl heare thee, and communicate together
frely euery one according to his conscience.

Mondayn.
Yet agayne this conscience, what deuyl in-
uented that name?

Temporisour.
Thou knowest verye well Eusebius, what
my substaunce is.

Eusebius.
I know it to be very great, the Lord graunte
that

Grō hēce
forth **M**ō
dayn spea
keth as it
were to
him self,
for the o
ther do
not an-
swere hi,
as nothig
passinge
on his say
inges. **E**
uē so we
maye not
cast pear
les before
swyne. **sc**

The fyrst Dialogue.

that thou vse it wel, and that thou mayest possesse it, and it not thee.

Temporisour.

Thou knowest also what a noubre of children I haue.

Iusebius.

The Lord increase them, and kepe them to his glory.

Mondayn.

O foole what hast thou to do with the glory of God? Thinke of thyne owne.

Temporisour.

I desyre eue the same withal my hart. Thou knowest furthermore in what reputacio I am in, with the Burgeses and Maiestrates.

Mondayn.

Thou doest wel to thinke of these thinges, beware that thou doeste not hasarde them to much.

Iusebius.

I knowe all those thinges, my frend Temporisour.

Temporisour.

Now am I come to this yssewe, eyther to hasard and forsake all together, or els to ioine my self with other men, in being present at the papisticall seruices and supersticions by dissimulation. Wherefore I beseeche thee in the name of God, that thou wilt tell me thyne aduise, yf it be lawefull without offence of conscience to him that knoweth the veritie of the holy scriptures, to be present at the papisticall supersticious seruices through the compulsion of his superiours?

Mondayn.

What a foolishse question is this to enquire (yf it be lawfull) when that necessite and constraint teacheth him, what he ought to do?

Iusebius

The fyrst Dialogue.

Eusebius.

Thou mayest easelye gather myne aduyse herein, by that which thou seest me do, for I do that, that I thinke to be the best, yf I had here in a better iudgement, truly I woulde put it in practyse.

Mondayn.

Yf thou warrt in his place thou wouldest do otherwyse.

Temporisour.

I see wel what thou doest. Thou doest kepe thy selfe from coming to any of the papisticall seruyces. But that notwithstanding I desyre to know yf I may not be there without sinne.

Eusebius.

Yf thou mightest so be there, euē so would I, and also all other that now abstayne them selues thence: for I thinke it nomore lawefull for thee to be there, the for me. But fyrst let me vnderstand how thou doest behaue thy self in this poynt.

Temporisour.

How that I do behaue my self: I do obeye the ordinaunces of the Maiestrates, & I come to theyr seruices according as they haue commaunded.

Mondayn.

Therein thou doest not foolishly.

Eusebius.

Is it trew? Doest thou fyrst of al the thing that they commaunde thee: and then aske yf it be well done? Why dydest thou not rather fyrst aske, what had bene the duetye of a man fearing God, and after thou hadst knowen the same, to haue putte it in practyse? Doest thou not remembre this olde sentence: fyrste determyne, and then put in executiō: But thou hast done

The fyrst Dialogue.

done cleane contrarye.

Mondayn.

He hath done both wysely and aduysedly,
according to the presente necessitie: but in the
other thinge he hath done foolishly.

Temporisour.

You haue sayd wel, but I was forced to do
as I dyd.

Eusebius.

Wherto then serueth it to aske counsayl, yf
it be lawefull, or no, seying thou art resolved to
do the thing that they compell thee? Consulta-
cion belongeth vnto those that are about to de-
termyne a thing, the thing beyng as yet nether
done, nor begon: beyng in theyr facultie either
to do, or vndo: those (I saye) may receyue pro-
fyte by consulting and inquiring thereof. But
seying that thou hast lost this libertie, by thine
owne folye, I cannot perceyue to what ende &
purpose thou mouest this question, after it is
done.

Mondayn.

It is without all ordre.

Temporisour.

I am not putte from this lybertie, but as I
sayd before, I am forced to do that the Maies-
trates commaundeth.

Eusebius.

Yf thou be a christian man, thou canst not
be compelled to do an vlawfull thing.

Mondayn.

This felow is out of his wytt: yf he cannot
be compelled, no man would compell him: but
they do constrayne him, ergo he maye be con-
strayned.

Temporisour.

What

The fyfth Dialogue.

What can I not be compelled to?

Eusebius.

All theyre commaundementes haue a condition annexed therewith, to wylle, yf anye man wylle not obeye, that he be punished.

Temporisour.

It is so. Eusebius.

Thou mayst thou chuse, either to do that they commaunde, or els to endure and suffre that which the condicion annexed therewith doeth threaten. Thou mayst chuse then, one or other.

Temporisour.

I knowe all this to be true.

Eusebius.

Saying the that thou mayst chuse according to thy pleasure, how canst thou saye then, that thou art constrained? There can be no compulsion, whereas there is election.

Temporisour.

I cannot denye it: but it is dangerous to fall into the handes of those that may oppresse and subdue me. For feare whereof, I do that they commaunde me.

Mondayn.

Wysely done. Eusebius.

But it is a greater matter to fall into the handes of the living god, that is of power not onely to kyll the body, but also to cast the soule into hell fyre.

Mondayn.

These felowes are as flyde of shadowes. They prate of a fyre, knowe as yett neuer sawe, and in the meane tyme they fall into burninge flammes that apparently consume them.

Temporisour.

C.i. Thou

The fyrste Dialoge.

Thou sayest well. But I am so feble that I am not able to endure the punisshment that they threaten me withall, yf I do not obeye them.

¶ Eusebius.

I knowe that the spyryte is readye, but the fleshe is weake. But for all that we are not to be excused, yf through infyrmities we do anye thing & greatly offendeth the Maiestie of god: we ought rather to cōplaine of this infirmitie, then to seeke meanes to excuse it cover thesame. Let vs purely confesse our synne, and not seke to hyde it, praying the Lord continually to increase and confyrme our fayth. But let vs proceede further: I demaund secundarely my friend Temporisour, what thou thinkest in thy harte whē thou art present with the papistes at their seruices? Thou dydst aske of me eue now, yf it be lawfull for thee to be there. But what aunswere thy conscience to my question? Thou cannest not be ignorant therof.

¶ Temporisour.

Seynge thou askest me of my conscience Eusebie, I cannot denye but fyrst of al before I wente vnto the papisticall seruices my conscience dyd incessantlye admonishe me that I should not go thither. She sayde that this access and conjunction with the vngodlye, was nothinge els but a manifest renouncinge of the veritie knownen, and a confirmation of all supersticion. She threatened me also with the greate indignation and wrath of almighty GOD, yf I dyd so. And that I shoulde fall thereby into execrable blyndnesse, and other horrible

The fyrste Dialogue.

horrible mylles. And after I had bene there,
he accused me of my fault, and that at the first
tyme verye sharply: but after that every tyme
that I went, lesse then other: so that now in a
maner I fele in my conscience no repugnance
of my goyng thither.

Eusebius.

O Temporiser, yf thou sayest truly, then
arte thou in the waye of reprobation; oute of
the which thou shalt not be able to escape, yf
thou dost not forthwith withdraw thy selfe;
for it is a heavy burthen; the condemnation of
oure owne conscience: and it is verye danger-
ous to expresse and expell the fyrste motions
and pryncples thereof, even the nexte waye
to make the harte all together incensyble and
without all understandinge. And what re-
quyrest thou now Temporiser, but that I
woulde take awaye these gnawinges and pryn-
ciples of thy conscience, by affirminge that
thou mayest surely and lawefullye go vnto
theyr superstycious seruyces, to thende that
thou mayest now doe thesame wyth a quyet
conscience, that before thou dyddest wyth a
sorrowfull harte. Yf thou desyre to knowe
nothyng but this, thou needest not to en-
quyre of me, for thou hast a teacher in thyn
owne bosome, that is sufficientlye able to in-
structe thee in that behalfe. For by thine owne
proper iudgemente thou doste the thing that
perteneth not vnto a Christian man to doe:
and yet thou askest whether thou dost well
or myll.

C.ij.

Willow

The first Dialogue

Will Monday: I have heard all this while of
the fall of man, I never sawe more greater
fooles, pestering and maulinge themselves so
wonderfully about doctrine and folle. Were it
not better all together to withdrawe our selves
from all opinion of God, and of religion, then
to wrap our selves in these troubles?

Temporisation: I
Thou fillest me Eusebius, thou doublest my
griefe. Before I was so fearfully tormented my
self with my owne judgement, and now in
seeking helpe, I fynd present death.

Eusebius: I
I am moved to pitye, to behold thy misere-
ble state, and not onely thine, but all other our
poore brethren, that are oppressed with suche
anguishes, by the wickednes of some men, as by
theyr superstitious.

Will Monday: I
Yours miserie proceedeth not from the su-
perstition of other, but of your selves.

Temporisation: I
Leave, I pray thee these thinges, and come
to the pssenger: what knowest thou of the Lord
will extende his mercie hereafter towards
me: Do not repate me amongst the number
of those that have no more hope of saluation, I
cannot yet despair of the grace of God. But
now (I pray thee) answer directly vnto my
questions, and as touching that, that burdeneth
my conscience, let us omit it for a while.

Will Monday: I
Hitherto I haue heard the purpose of your
come

The first Dialogue.

communication together: but for asmuch as I
am come hither, neither to dispute, nor to iudge
but only to heare, I wyll leave you in youre
disputation. Only there is one thing wherof
I wyll admonishe you. Remembre howeys &
necessitie is a heavy burthen. And now I leave
you, for I have other more greater affayres.

¶ Eusebius.

My frend, we wyll not kepe thee fro thyne
affayres. But thou Temporisour, what wylt
thou do?

¶ Temporisour.

Seyng that this my neyghbour wil depart
I cannot with myne honesty suffre him to re-
turne home alone, but wyl go with him, and af-
terward wyll returne agayne.

¶ Eusebius.

I wyll tarye thy comming. But I pray thee
(yf it be possible) bring with thee thy frend I-
renius, for he is a gentyll person, and is not al-
together alienated from religion: and also the
nounge of three is more perfecte, and more
mete for such a collation.

¶ Temporisour.

I wyll bringe hym, yf I can.

¶ Mondayn.

Pardon me Eusebie in that I do departe,
and breake the purpose of youre communicati-
on. Yf I can do you any pleasure towardes the
Majestates of the cytie, lette me knowe it,
and ye shall commaunde me, I wyll not fayle.
I am yours.

¶ Euseb

The fyfte Dialogue.

Custins. I most hartely thanke you. Then Temp-
tysour, come agayne quickly: least supper tyme
approching we be constrained to leave our
disputation. **T**emptysour.
I myll come agayne straightway.

The ende of the Dialogue.

✠ The second

Dialoge.

✠ The Collocutors. The Temporifour,
Ireneus, and Eusebius.

✠ Temporifour.

I Was verye yll aduysed, when I procured
Mondayn to heare oure disputation. In
mine opinion he is a very wicked man: it is
to be feared that he wyll vtter all oute com-
munication vnto the Maiestrates. Yet, an
other tyme I wyll be better aduysed. I wyll
make speede to cal Ireneus: he is accustomed a-
bout this tyme of the daye commonlye to be at
home. I wyll see yf he be there.

✠ Ireneus.

Some body knocketh at the gate. Boye, go
open the dore.

✠ Temporifour.

What doest thou Ireneus?

✠ Ireneus.

Nothing, but loke here in an olde booke.

✠ Temporifour.

Forasmuch as thou hast no great busynes,
would it not please thee to accompanye me to
the house of Eusebius?

✠ Ireneus.

What to do?

✠ Temporifour.

To denyse and commune together.

✠ Ireneus.

Paradventure he is not at leasure.

✠ Temporifour.

Yes, that he is. And in so doyng thou shalt

C. iij.

de

The second Dialogue.

Ireneus. Well, I will go with thee, I will not refuse the company and communicatio of honest me.

Temporisor.

I wyll go in before to leade thee the waye, for I am better acquainted with thys house then thou. I am here fusible, and here is also Ireneus. Yf there be nothing happened since, let vs pursue our former communication.

Eusebius. There is some thing happened since youe beyng here, but what that is behoueth vs alwaies to prefarre those thinges that concerne our saluation, before all other matters.

Ireneus. Yf there be any secrett matter betwixt you, I wyll withdraw my selfe.

Eusebius.

There is nothinge so secrett, andgest vs, but we can be contented to communicate the same vnto thee. We began not long ago to dispute: yf it be lawfull for a man, knowing the wordes of God, to be present at the papistcally seruices. And this question was fyrste moued by oure friend here Temporisor, and for thys cause is he come hyther nowe, to vnderstande myne aduysse herein.

Ireneus. Ye knowe righte well both of you, howe I haue alwaies behaued my selfe in this variete of religion. Seeking nothing so much as to liue in peace and quietnesse, for the mayntenaunce whereof I haue contemned neither of the parties: but vsed my selfe with indifferencye towards

The second Disloge.

wouldes them both, hauinge alwayes thys desire, that by some good meanes these quarrells might be qualified, and cōtencions accorded, that so much do alienate the hartes of the faithfull, and cause the wycked and vnbelaers to mocke our christianite. And with the like good wyll I wyll be present at this your collectiō, yf it please you.

Eusebius.
Syt here then. Whiste vs O Christ by thy holy sprynte.

Temporisour.
Tomp if it please thee Eusebie, cōsider diligently the matter, whereof we talked a lyttle before.

Eusebius.
I wyl do it gladly, with this conditiō, that ye both with me, wyl diligently consyder this matter, not as a thinge particularly apperteyninge vnto one, but as a matter common to all persones, to thende that priuate affection and selfe loue, do leade vs to nothings beside the trueth. And for asmuch as by this our collatiō our purpose is not to searche out a bare knowledg without effecte, but rather a perfect obedience, suche as apperteyneth to God and to his trueth: Tell me therfore (I pray thee) Temporisour, before we go any further in this matter: what reuerence thou wilt beare vnto the trueth, when thou shalt be made to knowe the same, without any contradiction?

Temporisour.
Wherto serueth this question?

Eusebius.
Whereto I wyl tell thee at ones. To thende we would not labour in vayne, for the glorie

C.v.

Nota.

The second Dialogue.

of God, and thy saluation: for wherto shall it
serue to beate the eye with out wordes? Yf thou
be not resolved in thy conscience, (after thou
knowest the truth) to frame thy lyfe according
vnto the same in refusing al vnlawful thinges?
Wherto shall we spende so manye wordes in
vayne: And not onelye in vayne, but rather to
prouoke the iudgemente of God to fall more
griuously vpon thee, and to incense his indig-
nation agaynst the. Art thou ignorant of this
sayinge of Christ: The seruant knowing, and
not doying, shall be grievously punished: & there-
fore fyrst of all determyne with thy selfe what
thou wylte do, when thou shalt knowe, what
thing is commanded, and what thinge is in-
hybited.

¶ Temporisateur.

How can I promise any thing before hand
what I wyl do, seynge it is not in myne owne
power, but cometh of the grace of god: Leave
that then to the grace of God, and beginne as
I haue desyred thee, to consydre and examyne
this matter.

¶ Eusebius.

I do not demaund (O Temporisateur) what
thing thou wylt do, hauing knowen the truth,
but wherto thou art presently inclyned: I de-
maund not of the thing to come, but what the
intencion of thyne harte is now. It is two
thinges, to say what thou purposest to do, and
to say what thou shalt do. As touchig thinges
to come: It behoueth him that hath a good wil
and is already inclined to godlines, to aske the
grace of God for the performauce of the same.
But where as there is no wyl, nor determinyd
purpose,

The second Dialogue.

purpose, to do the thinges that are godli: it be-
houeth him fyrste of all to desyre God to geue
him a wyll to do well, who onelye (as witness-
feth the Apostle) accomplisheth and worketh
in vs as well the wyll, as the dede. Protest and
expresse therfore here (O Temporifour) what
wyll thou hast presently, to theend that I know-
ing and vnderstanding the same, may wade in
this matter accordingly. I pray thee Irenus,
is not this my request reasonable? Irenus.

I cannot denye it. For who is so much a beast
that doeth not well perceyue the great follye
resteth in him that is sycke, who continuallye
callethe for the phisition, and whē he hath him,
wyl not follow his counsaile? Temporifour.

Yet I cannot expresse, what I haue purpo-
sed to do, so much am I perplexed in my mind,
which is as yet inclyned hether and thether,
without any resolved determinatio. God per-
aduenture wyll settle my mynde to some good
ende, after that I am aduertysed and resolved
of the truth: & therfore I pray the (O Eusebie)
proceede vnto the matter. Eusebius.

The condition of mans mynde is very mis-
erable, when that onely we knowe not what we
shall do hereafter, but that least is, we are ig-
norant of that we wyll presentlye. But go to
my frende Temporifour, for as muche as thou
art not able to make declaration of thy wyll, at
least wayes declare vnto vs, what it is that
desyreth with all thy hart: thou shalt fynde dy-
uers that do complayne that they cannot feele
in themselves no determinyd purpose & wyll:

and

The second Dialogue

and therefore do vnsafely wisse and desyre,
that they maye haue suche a purposed wyll as
they do not as yet feele in theyr hartes.

Temporisout.

I do most earnestly desyre a stablised pur-
pose and wyll. But to affirme that I haue the
same all ready in my harte, I dare not.

Iusebins.

If thy desire be suche, that thou mayst ones
settle thy harte and mynde thorowely in that
thing, wherin it is not as yet stablised; thou
hast no cause to dispayre, but rather to praye
vnto God oure father, to stablisse in thy harte
this purpose to wyll well, and finally to leade
thee vnto the true and perfect desire and stu-
dye of godlynes by wel doying.

Temporisout.

I wyll diligently follow thy counsaile wher
in I besee thee to helpe me with thy prayers.
But I pray thee now beginne to answer my
present question.

I wyll most gladly satisfy thy request in
both. First of all it is most certayn; that there
are three maner of communications in religio.
The one is necessary and of necessite. The o-
ther is indifferent and lawefull. The third is
neither lawefull nor indifferent, but all toges-
ther vnlawful and prohibyted. The first are
comprised at those things without the which
no man can be saued: and in this part this que-
stion hath no place, to wyte, whether the thing
be lawfull, or no.

Temporisout.

I confesse the same. But what are those
things

Thre ma-
ner of co-
munica-
tions.

The second Dialogue

Things that are of necessitie necessary:

Things
necessary

Eusebius.

The true and perfect knowledge of God & father, and of his sonne whom he hath sente, Jesus Christ. The true lively faith, and the confession of the same, unfained repentance, lawfull obedience, feare and reuerence of god, invocation & prayer with faith, hope of good things to come, patience in persecution and affliction, true and perfect loue of God, and of our neyghbours, & other lyke things, without the which we cannot be saued. For by the communicating of these things, we do communicate with all the electe of God, without whose company and fellowship there is no saluation to be hoped for.

Out of
church
ther is no
saluation

Irenus.

There are very few Eusebie that do enquire after this maner of communication.

Eusebius.

So much is the world blinded. The seconde maner of communication is, as I sayd before, indifferent, tollerable, and lawfull, herein are compresed all those things, that are free, indifferent and lawfull.

Temporisour.

What are they?

Eusebius.

All those things that are not of them selues agaynst the worde of grace, which is the gospel: to wyte, meate, drinke, clothing, obseruation of dayes, and all other obseruations, by which the puritie of the christian faith is not violated nor defyled. To communicate in these things with the faithfull, yf it be free, it is also lawfull: and yf it tende to charitie, it is also expedient.

Irenus.

What

The second Dialogue.

What is that, that thou sayest: yf it be free,
it is also lawfull? **Eusebius.**

I sayd it meaning thereby to exclaide all ty-
rannye, by the which those thinges that of the
selues are free, to do them, or to leaue them vns-
done (of the whiche also we haue receyued no
commandement of God) are neuerthelesse co-
maunded to be done vnder the payne of deadly
sinne: wherby the consciences of the christi-
ans, which ought to be free, are made captiue
and bonde to the commaundementes of men.
For I affyrme that those thinges haue utterly
lost theyr freedo, that otherwys in the selues
are free, when that eyther through custome, or
lawes they are commaunded to be obserued as
thinges necessary (as witnesseth the Apostle.)
Let noman (sayth he) trouble your conscience,
about meate, or drinke, or a peece of a holy day,
&c. And afterwarde (he sayth) ye are redeemed
with a great pryce, make not your selves there-
fore the bond seruantes of men. **Irenaeus.**

Some would here reply agaynst you, that
the wordes of the Apostle to the Collossians
by you aledged, do nothinge serue to the pur-
pose. In asmuche as he doeth not there speake
any thing of the commaundementes of the church
but of the commaundementes of the Moyses-
cal lawe: for asmuch as in his tyme some went
about to make those commaundementes neces-
sary. **Eusebius.**

It is trewe, that the Apostle speaketh there
of the obseruation of the lawe: but I pray thee
consyde, yf there be anye reason, to brynde the
consciencs

Colloss.2

The second Dialogue.

consciencs of men by the commaundementes of Bishops: seyng that the commaundementes of the lawe do not bynd them, which were not establisshed by men, but by God: **Irenens.**

I maynteyne nothing: but I have alledged that nowe, that here tofore I have heard of of other men, onely adding there vnto this worde. That those commaundementes that thou callest the Bishops commaundementes, othermeane them the commaundementes of the church, and therefore necessarye. **I Eusebius.**

Of what church? **I Irenens.**

That inqyze thou of them. **I Eusebius.**

But thou Temporisour, what is thyne opinion herein? **I Temporisour.**

No church of Christ hath any auctorite to commaunde in the house of God, but onely to obeye. For she is the wyfe, and not myfresse.

I Irenens.

As a wyfe she is subiecte to obeye her husband, who is Iesus Christ: and yet for all that she ceaseth not to haue auctoritie ouer hyr chyldren, to commaunde them: so say our Doctors.

I Eusebius.

I know it well ynough. But I praye thee, which be hyr chyldren to whom she may commaunde? **I Irenens.**

I thinke, all those that be Christians.

I Eusebius.

Who is then, this commaunding church, yf al chyldre are but the chyldre of the church? I supposed that the church is so compyled and knyt together of Christians, as the bodye is of

Commaundements of the Church.

Note.

The Catholyke church.

The second Dialogue.

is, of certayn members. But these people speake as yf there were some one church by it selfe, & hath auctoritie to commaunde all christia people, as hyr chyldren.

Jrenus.

They call this church Catholyke and Apostolicall.

¶ Eusebius.

In this church is comprehended all christia people. Yf this be the church that they meane, I would gladly know in what place was there ever this catholyke and vniuersall assemble of christians: in the which was ordeyned these commandementes, that they cal the commaundementes of the church.

Jrenus.

It is not possible that all Christian people could assemble together in one place. But they say that the Romayne church is able into the place therof, so that all that euer she ordeyned, is auctorysed as yf it were done by the vniuersall church.

¶ Eusebius.

They saye so: but howe do they proue it? Who hath geuen the Church of Rome this power?

¶ Temporissour.

We go cleane fro our matter: let us referre this question of the auctoritie of the thurche vnto another tyme, and returne to our former purpose, from the which we haue strayed.

¶ Eusebius.

Thou sayest wel. Tel me the Temporissour, doest thou reken and place the papisticall seruices amongest those thinges that are free, indifferent, and lawefull, or no?

¶ Temporissour.

The papistes themselves do not saye, that they

The second Dialogue

they are free and indifferent, but necessary: but as for me, I do not esteem them amongst those things that are lawful and free, but rather amongst those that are prohibited.

ROMIGIO to **St. Iulian**

Thou hast given a good iudgement. Let us now come to the third manner of communication that which we call prohibited or forbidden: There is a great company of all those things that are contrary to the worde of God, as are all false seruises, superstitions, inuener decrees without the auctoritie of the worde, invocation of dead sayntes, and such other by heronstitutions.

ROMIGIO to **St. Iulian**

Wherof the which we call, I iudge the papistical seruises to haue place, of the which now we are in question: wherfore tell me yf it be lawful by any means to participate at the same?

St. Iulian

I gesse you leave to iudge in these things as it shall seme unto you good; although I can not asceend there vnto with you, yet I am contented to heare what conclusion you wyl make of this question.

St. Iulian

I commend thy modestie, Iurie: but come on **Temporisant**, thou askest yf it be lawful by any means to communicate and be present at vnlawfull seruises: I wyl tell me what thol meane by this; by any meane wherfore rather doest thou playfully demaunde, yf it be all together lawful to communicate all manner of wayes at those vnlawfull seruises.

Temporisant

ROMIGIO

D. I.

I vnder

The second Dialogue

**The commu-
nicati-
on of dis-
semblers**

I understand that there are .ij. manner of communications: one is, in opiniō, wyl, affectiō, & mynd. The other is only outwardly as it were in a certayne outward behaviour: & forasmuch as my communication is, neither in opinion, wyl nor mynd, but only in outward stature, I do not aske therefore, whether enerye manner of communication be lawfull (for I know the fyrste to be al together unlawfull,) but I requyre to know yf it be lawfull to communicate by anye meanes, vnderstanding thereby the outward societe and communication.

¶ Eusebius.

Thinkest thou that thou dost not saine at all, by this outward societe and coniunction wth the vngodly in their supersticiōs, because thou dost not inwardly consent therunto?

¶ Temporifour.

I suppose so: and therefore I make inquisition thereof.

¶ Irenaeus.

Gett me leane Temporifour, to saye myne opinion. Thou sendest vnto me to do in this behalfe, as yf one being apprehended amonge shethenes in countenāce of therys robberyes, would excuse himself before the iudge that he dyd not steale, alledging that he stole with the agaynst hys harte and mynd.

¶ Temporifour.

Thou speakest very rudely: and yet neuer thelesse, thou communicatest as well as I, at these papistical seruices, outwardly.

¶ Irenaeus.

It is true, & inwardly also, & doe not condemne my self in so doynge, for I exteme that to be lawfull, that ye say to be unlawful.

¶ Eusebius.

Although

The second Dialogue.

Although I reuise thy last saying be false & untrue. Yet dooest thou before (in my iudgement) applye not fairely the comparison of the these vnto the facts and question of temporisour. But tell me how Temporisour, yf in these papistieall seruices, there were committed, adulteries, thefte, and effusion of innocent blood, wouldst thou be present at them?

Temporisour.

Yes, although I were constrained.

Eusebius.

Wherefore?

Temporisour.

Because I could not be there without sinne.

Eusebius.

Thou cannest not be without sinne (as thou confessest thy selfe) in beyng present and assisting of them that offend agaynst the seconde table, and yet thou askest yf it be lawfull to communicate with those that sinne, (not agaynst the seconde table) but that worst is, agaynst the fyrst.

Temporisour.

Truth it is, that they do sinne agaynst the fyrst table through theyr superstition, & impiete of their hartes, but I doe not so, for asmuch as I do not communicate with them in harte & mynd, but only in body and outward iesture. But in the societie and fellowship of adulterers and thefts, I cannot outwardly ioyne my self therewithout sinne: for then I should do agaynst the commandmentes of God, which do not outlye condemn the affections of the mynd, but also the outward facts of the body.

Eusebius.

D. 4.

Well I asse.

The second Dialogue.

Wel the, thou groundest only al false seruices vpo the supersticion & impiete of the hart, and that, which is ouelye done outwardlye, is no synne: and herein thou thinkest thy selfe to be croused, in as much as thou doest only commit these things outwardly, without having any reputation or good opinion of the said seruices, and supposest that thou doest not committe Idolatrie with the Images of the dead saintes, (in as much as thou abhorrest them in thy hart) although thou do outwardly crouche and knele before them. I Temporiser.

I thinke so indeede. I Eusebius.

Tell me the: yf thou hadst liued in the tyme of Daniel, what other counsayl wouldest thou haue geue to the thre yong men, the that, which thou thinkest presently to be lawfull: as els yf thou hadst bene in theyr place, wouldest thou not haue done, as I doest now? Thou wouldest haue obeyed the Kinges commandment, and haue kneled downe with the rest.

I Temporiser.

No that I would not for yf I had done so,

it had bene fraye. I Eusebius.

Wherefore, I wouldest thou not outwardlye

haue satisfied the Kinges commandment:

by outward iustice & worshipping, reseruing

alwayes vnto god the adoration and worshipping

of thy hart? I Temporiser.

Yea I would say: that they might outwardlye

haue obeyed the Kinges commandment

with the rest, I am affrayde to condemne the

martyrs of God, that without anye necessitie

they

they

The second Dialogue.

they dyd abandon theys lyues into danger: & therefore it is better to confesse the truth.

Eusebius.

Thou confessest then, that in all false seruyces of Idolatrie, they do not onely synne, that beyng seduced through the error of theyr vnderstandinge; consente thereinto with theyr hart; but all those also that by outward iesture do communicate with them.

Temporisour.

I confesse thy sayings to be trewe in the example of the three youngmen, which thou alledgest, but not in my doyages.

Eusebius.

Wherefore **Temporisour.**

For there is becomen then to worshipping the Image of a Panyon and a heathen Prince: but our worshipping (as diuers affirme) is another kynde of adoration.

Eusebius.

As touching that poynt we wyl debate the same more amplye here afterwarde in tyme & place whē occasion shall better serue. But now the question is, yf that which thou doest, may

be excused, by that thou doest communicate at

the papisticall seruyces; not with thy mynde,

but with the body onely. I haue gladly cōfarr

red this thine excuse, with the example of those

the young mē, to the end thou mightest perceyue

that thing not to be lawfull, which thou suppos

est to be lawfull.

Temporisour.

I am almost caught.

Eusebius.

What answerest thou to that which the A-

postle saith, 1 Cor. xij. to the Romaynes; what

D. iij.

soeuer

It is all one, for þ
adoratyō
of al crea
tures is
generally
prohibi
ted.

Rom. 14.

The second Dialogue.

former is not of fayth, the same is finne: Thou canst not in fayth be present and communicate at those seruices which thou condemnest: wherefore all thy voyages thereto is finne, because thou dost not the same in fayth. ¶ **Temporisour.**

Howe can I communicate in fayth at that thing, which clearely repungeth agaynst the word of God, which is the onely ground and foundation of fayth. ¶ **Eusebius.**

Thou sayest truely: for undoubtedlye thou canst not communicate in fayth at that thinge which thy conscience condemneth.

¶ **Temporisour.**

I condemne it truely. ¶ **Eusebius.**

Then arte thou also condemned in as muche as that thou dost, is not of fayth.

¶ **Temporisour.**

Shew me the new Testament that I my selfe may see that text.

¶ **Eusebius.**

Goode, and reade it: it is in the ende of the Chapter. ¶ **Temporisour.**

Hearken what the Apostle sayth: Happy is he that condemneth not him selfe, in the thinge which he alloweth, for he that maketh conscience to eate, is damned yf he eate, because he eateth not of fayth: for whatsoever is not of fayth the same is finne. In myne opinion, the Apostle doeth not speake here of unlawful thinges, but of thinges free and lawfull, to wylke of meates which may be used with a safe conscience. And yf any do vse the same agaynst his conscience in that he thinketh not the same lawfull, that person condemneth hym selfe, for as much as he eateth

The second Dialogue.

leth not in fayth. But what serueth this to our question, which is not of indifferent and lawfull things, but of those things that are of the selves valuaueful: as for me, in my doynges I do not condemn my self, although I do not inwardly approve these papisticall seruices.

Irenaeus.

He thinketh that the obiection of Temporisation is somewhat pithy and strange.

I Eusebius.

Truth it is, that the Apostle speaketh there but of things lawfull and free. But for al that consider (I pray thee) yf he be condemned that doeth a lawfull and free thing without fayth, because he doeth not alowe the same, but condemneth it, and might for all that doe the same withoute sinne, yf he dyd alowe it, and dyd it in fayth: what shall we saye of those that doe things, that are of them selues al together vnlawfull, which also they condemne: In the doyng toher of they ca haue no fayth, for as much as they do not alowe the same. Yf a medecyne that of it selfe is good, becometh hurtfull through the occasion of hym that taketh it, what woulde poyson be to him, yf he receyued the same: So yf the medecyne euill taken maye anoye, how much more poyson.

Temporisation.

I confesse that there is poyson in the papisticall seruices: but my soule toucheth it not, but my body onely.

I Eusebius.

D.iiij. The laste

The Second Dialogue.

Nota.

THO I haue said he that useth lawefull and free
things enyly, he receyveth them only with the
body, and not with the soule: for in that behalf
(that is to saye :) he dooth abhorre
them: and yet nevertheless they condemne him.

That is true because they do condemne the
selues in theyr doynges: but as for me, I doe
not condemne my selfe in my doynges; neither
yet condemne my fact. **I Eusebius.**

This answers woulde seeme that well, yf
our question were of indifferent and lawefull
things. But for all that thou doest not conde-
ne thy selfe in the facts of vnlawful & prohibi-
ted things: thou art neuer the better thereby,
but worse a great deale, then those that beyng
blynded with erreure, do not condemne theyr
doynges: as peradventure they woulde yf they
vnderstode by the worde of God, as muche as
thou knowest. **I Irenaeus.**

Yf I knewe this to be true that you saye: I
woulde neuer be perswaded to communicate
with them. **I Temporifour.**

Yet agayne I am caught, without knowing
any waye to escape. The saying of the Apostle
doeth conuince me. **I Eusebius.**

Thou cannest not fynd a better waye to e-
scape, then to geue prayse vnto the veritie, and
chaunge thyne opiniō. What answerest thou
I pray thee vnto this generall sentencer: al that
is not of fayth is synner. By this sentēce is not
onely condemned all manner of eating without
fayth, but also generallye all that ever is done
without

Rom. 14.

The second Dialogue.

without faith. Whether it now become papistrie:
for our communion and communion at the
popish eucharistie services, which thou and others thy
semblables do use, bring in dyabolicall contrarye
into the worde of God, as your manner of ser-
mones do testifie in condemning of the same.

1700 If this be true, such people are in great
danger. *1701* I am not so sure.

1702 When I go to the popish eucharistie services, I
iudge it a great matter to dissemble outwardly,
if I do reserve faith perfectly in my heart.
I pray thee Eusebie, tel me, what saiest thou
thee of this cogitation?

The cogitation of
dissemblers.

For the first part: If thou haue faith in thy
harte, tell me, howe can the same be counseled
and hyde? Thinkest thou that faith is an idle
thing and without facte, and that she maye be
so hyde in the harte, that she cannot appeare out-
wardly? Faith is a fyre: it is impossible ether
to hide her, or inclose her, but that she will ether
cast forth flame or smoke. The Prophete sayth
and likewise the Apostle after him. I haue be-
lieued and therefore haue I spoken. The faith of
the harte is not dumble, but her violence bea-
reth the barres of the mouth: for of the abun-
dance of the harte, the mouth speaketh sayth
Christ. And the Apostle affirmeth, that to be-
lieue with the harte, iustifieth: but to acknow-
ledge with the mouth, maketh a man safe. Take
away the confession of the mouth, and then is
faith dead. Wherefore take heed and beware
that thy dissimulation and communion with
the

Psa. cxv.

Math. xij
Roma. x.

The Second Dialogue

the papistry, do not so thorowly hide thy faith
that it quencheth not all together that hille sparke
of faith that is in thee. For as the fyre longeth it
desireth a fre to keepe an abundance of aye, even
so doth faith desire to be knowne every where.

¶ Temporising.

And I feare the contrary. That yf I mania
fest my faith vnto the wicked, that then it wyl
happen vnto me, as vnto those that shewe their
treasure and money vnto theues. And those o-
uer Christe himselfe doeth admonish vs, that
we shoulde not cast (that is holy) vnto dogges
and swyne, whereby I am perswaded that it
is better to hyde pryncely this treasure of faith
then that it shoulde be knowne of the wicked,
(who are to be compared vnto dogges & swyne)
least haply they do treade the same vnder their
feete, and destroye me.

¶ Iulianus.

Thou art then afrayde of thy faith, as yf it
lay in the power of the wicked, to take it away
from thee. Truly it is, that thieves and rob-
bers may take away our treasure and ryches,
but the faith which is in our hartes, cannot be
imbeselled nor stollen, no, nor of the gates of
hell. The confession of the mouth, causeth the
faith (that is in the harte) to be knowne: but
it neither destroyeth it, nor loseth it, but ra-
ther enterterneyeth it, & preserveth it. For faith
is of suche a nature, that yf it be not mani-
fested, it perisheth: so much wanteth it that in
hydinge it, thou shalt preserve it. Furthermore
is it not a greate follye of thee to thinke to
hyde

Math. 13.

Math. 16

The Second Dialogue

hyde thy sayth by dissimulation: seynge that
for the space of these twentie yeares thou hast
alredy manifested the same to all people: Thou
feste thou that all thy neighbours are so igno-
rant and ignorant that they doe not knowe,
that this & thou doest, is no alteration of thing
opinion in religion, but rather a certayne dissi-
mulation, yea, and that not voluntarie, but by
violence and feare of the Maiestrates: Thou
fearest more this thinge, then the losse of thy
sayth.

I Temporisour.

In doinge the same (**Eusebius**) I do obey the
counsayl of Christ, who sayeth: beware of you,
for they shall deliuer you up, &c. It is also be-
wyse as serpentes, withoute omittinge of that
which I resyted before: cast not pearles before
dogges and swyne, leaste they treade the same
vnder theyr fete, and after retourne and de-
mour you. Thou knowest & these thinges were
spoke of christ to his saythful flocke, to the ende
they should more diligently take hede to them-
selves. Wherefore I se not why I shoulde be re-
pined in keepinge secrets my precious pear-
les, and in takinge hede to my selfe, leaste I fall
into the handes of the wicked.

Math. 10

Math. 5.

Eusebius.

I know well enough the saynges of christ,
which thou hast alledged for thy defence: mis-
sing with all my harte that we all dyd knowe
the spyryte of christ. Yf it be not tediousse vnto
the Temporisour, I will declare vnto thee,
how thou doest abuse thy selfe in the allegatio
of these scriptures.

Ireneus.

The second Dialogue

Greene. The house is past, it is time to go home to supper, unless thou wilt Eusebie, tarrye wth thy selfe.

Eusebie. I see howe I am prepared to entertayne my frendes, nevertheless yf it please you to be partaker of such as God sendeth (wth me) tarrye. And I wyll forthwith cause some thing to be prepared for supper.

Temporisour.

It shall not neede Eusebie, that we should so many wayes molest thee, u^h hast sufficed that thou hast patiently heard our sonde communication: we thanke thee for thy good wyll. Nevertheless, to thende I forget not my selfe, I praye thee (yf to morowe thou have no greater affayres) that it would please thee to give me leave to have accessse unto thee for an houre or two, to ende our disputation.

Eusebie. Withal my hart, I am contented. Wherefore yf it seme good unto thee Temporisour, to morowe we wyll meete in thy garden. And thou I praye yf it please thee, I pray thee be there also.

Temporisour.

I am contente.

Greene. Although I seme nothing to further youre communication, yet God willing I wyll be ther.

Temporisour.

Farewell then Eusebie.

Greene. Farewell.

Eusebie. God be with you both.

Temporisour.

The ende of the second Dialogue.

The thyrd

Prologue

The Collocutors, The Temporisors,

Eusebius, and Irenaeus

Temporisors

I behaue the me to ge betw men to open
the garden, and to re there to receiue
my frende, as it appereth

Irenaeus

We thinke the garden is opened, pers
aduenture I haue taryed longe tyme

Temporisors I haue taryed longe tyme

Come in hether Irenaeus, haue thou not seen

Eusebius? Irenaeus

No, I feared to haue come in late

Temporisors Thou comest hether enough

how best thou thinkest garden, and Irenaeus

It is my pleasure. Thinkest thou that

that thou shalt not offend Eusebius with these

delectations for as few as I can desire he

is not the man that maketh our grete pleasure

in these things

Temporisors

He is a chenger, he knoweth wel enough

this garden, and further more on thou heere

he chose this place, wherin we might come to

gether

Irenaeus

It is very mek spirit in us, that desire, that

nothing be done, whereby any man may be of

fended, and therefore I haue these of good

part, all that I haue sayd vnto thee concerning

these things. Eusebius he is here on hande, let vantage

make him

Eusebius

This

The second Dialogue

Jeremus. The house is past, it is time to go home to supper, unless thou wilt Eusebie, returne to thy selfe.

Eusebie. Ye see howe I am prepared to entertaine my frendes, notwithstanding if it please you to be partaker of such as God sendeth (anytime) I am ready. And I will forthwith cause some thing to be prepared for supper.

Jeremus. It shall not neede Eusebie, that we should so many wayes molest thee, it hath sufficed that thou hast patiently heard our fond communication: we thanke thee for thy good will. Nevertheless, to thende I forget not my selfe, I pray thee (yfto morowe thou have no greater affairs) that it would please thee to give me leave to have access unto thee for a house or two, to ende our conversation, now Eusebie.

Eusebie. With all my hart, I am contented. Wherefore yf it seme good unto thee Tempoufour, to morowe we will meete in thy garden. And thou I praye yf it please thee, I pray thee be there also.

Jeremus. I am contented.

Eusebie. Although I seme nothing to further youre communication, yet God willing I will be there.

Jeremus. Farewell then Eusebie.

Eusebie. Farewell.

Jeremus. God be with you both.

The ende of the second Dialogue

The thyrd

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★ The Collectors: The Temporisors, the Machine, and Zeno

Exfoliation and Translocation of Cells

In the name of the Father, Amen.

...The thinking, the gathering opened, was

80 Hunter, J. H. and J. H. Long (1981) J. (1981)

Come in better. It's better than not come.

Eusebius: 9 June 1900

2. If I find to have come in late, I will
be disappointed. They are not to be trusted.

...how long the thing takes. ...

and I'm very pleasant. Epiphany then, that

that thou shalt not offend. I beseech thee, O
 Delectation of the soul, to be my defence.

in these things. www.1000.com | www.1000.com

his son and furtherance of the work.

...of these things, further, men on their feet, put
 of these things, wherein we might come to

together.

It is very much to be regretted, that nothing be done, to remove the cause of this

ending be done, that no man may be of-
fended, and therefore I have thought of this good

part, all that I have for you, other concerning

1. Wahlberechtigte sind alle deutschen Staatsbürger im Wahlalter (18 Jahre) am Wahltag (1. Sonntag nach der Verkündung des Ergebnisses der Bundestagswahl).

...un. ...Eusebius. ...This

2

The third Dialogue

This is my intention to come so late. I ought
rather to have stayed for them, and let them stay
till I come. but it goeth well ynough, for I see
them pleasauntly disposed. Geue vs grace (O
Christ) that we may perfectly treat and de-
bate this question: it is thy worke if not myne.

¶ Temporifour.

Thou doste me great pleasure Eusebius, in
coming hether. I feared least some let or trou-
ble had happened unto the, that thou couldest
not come.

¶ Eusebius.

There is nothing happened: but (that in co-
ming) I thought upon our question, in deba-
ting the same with my self, whereby I came the
more slowly. Wherein (I praye you) pardon
me.

¶ Treneus.

You dyd well: and neuer thelesse, we haue
not stayed long for you.

¶ Temporifour.

Chuse whether ye will walke vnder the
tree, or sit downe at this table, to synesse our
collation.

Seynge we are there, we thinke it better
for us to sit downe, and thereunto we maye
the better heare, and answer: and also pro-
pound more deliberately, the which thinge can-
not so well be done in walking. But if you de-
sire to walke, I am contented.

¶ Temporifour.

¶ Treneus. I praye you to sit downe.
¶ Eusebius. I praye you to sit downe.
¶ Treneus. I praye you to sit downe.
¶ Eusebius. I praye you to sit downe.
¶ Treneus. I praye you to sit downe.
¶ Eusebius. I praye you to sit downe.

The thyrde Dialogue.

as much as I have promysed to answer unto
the objections of Temporisation alledged out of
the .x. and .xv. Chapters of S. Mathew. If so
it be your pleasures.

Temporisation

I thinke it good Eusebius, in pursuynge thy
promise, that thou do proue unto vs, whether
I have alledged those scriptures, well, or no.

Eusebius

I wyll first declare, what is the sense
of the wordes of Christ, and then we shall see
howe well to the purpose thou hast alledged
them. It is playne that by hogges (or hogges,
he doeth meane, all carnall, fleshely, cruell and
bloudthirsty men: to whom in no respect ap-
pertayneth holy thinges, no more then pearles
to hogges. And therefore the Lorde sayeth,
that we do not wittingly manifest and declare
the secretes of his Kingdome to such people,
confermyng the same by true and able argu-
mentes and reasons. The one, for the conserva-
tion of the word and doctrine, And the other
for the preservation of the preachers (or teachers
of the same word. Least haplye (sayth he) they
doe cast them vnder theyr feete, and in re-
turning do denounce you. That which he speaketh
of treading vnder theyr feete, is meane of
the word of God, but that which he rehear-
seth of tennynge or denourynge, is meane of the
mysters and preachers thereof. So that by
these wordes hys wyll is not, that the se-
crete mysteries of the Kingdome of GOD
shoulde not be published vnto the worlde;
or that

Expositio
vpon the
passage of
S. Math.
the. 7. cha.

The third Dialogue

so that we should not freely and expressly con-
fesse the verities of the Gospell of God before
the Maiestrates when we are called therunto.
As haue done the Apostles at an infinite num-
bre of martyrs before vs. But rather, he doeth
abuse and perswade vs by these sayings: &
it is not good nor conuenient rashly to declare
vnto wicked and carnall men, the mysteries of
the christian faith, whereby comenly ensueth
nothing els but contempt and derision of the
faith, with manifest danger of thy religion.
And to the same ende & purpose he useth these
wordes in the x. of S. Mathew: Beware of
men, and be wise as serpentes. Doe it not thou
acknowledge and confesse, Tempora sunt, that
this is the true sense & meaning of the wordes
of Christ: ¶ Tempora sunt, & non ego.

I cannot denie it. ¶ Iosephus. ¶
Let us see now then yf thou haue rightfully
alleged them for thy purpose, or no. Christ
commandeth that thou doe not shewe faith
thyne vnto wicked and fleshy people.
But he doeth not call thee so to burye them in
the ground, that the church neuer see them, for
thou thinkest that thou mayst lawfully dissem-
ble alwayes, before all manner of men. Further
more Christ doeth not thereby inhibit the con-
fession of the veritie, but rather earnestly com-
mandeth and requyret the same of euery chris-
tian man, and chesely when they are called be-
fore the Maiestrates. But thou, because thou
wilt auoyde the danger thereof, thou dost
not only dissemble and lye by thy sayth, but that

The third Dialogue

steife is, thou dost by dissimulation contrary
to thy faith and knowledge in communicating
at unseasonable times. If this means to escape
were lawful, then should we have no martyrs
in the Church of God, neither yet any public
confession of the verities of the Gospel, so often
commanded and practised by Christe and by
Apostles.

What is there then to be done?

What? That which thou hast me do. I ab-
horre it as much as almost trifling carnion, their
persecution of religion, being wholly con-
sumed by the ravenous passions through our
dissensions and schismes. I do stand for the same
truth in body and blood, with all my family, &
at home I instruct my household in the pure
doctrines of Christe and in his true religion es-
tablished by his wordes: And to this end we
daily receive in table the holy sacraments: & the
blessed to confesse and augment our faith, we
sing certaine psalmes & holy songs. Every
day we do resyte amongst vs, the ten comma-
ndementes of almighty God, the Crede of the
Apostles, without forgetting the prayre that
the Lord taught vs, to praye thus for all
his benefytes. Thus doe I praye in my house.
And yet I go not through myne owne motion
vnto the Maistres, to beclasse vnto hym my
faith, nor yet willingly to cast before Dogges
and swyne, the holy wordes of God: but yf I
encounter any one into the waye of the truth,
or clatter aboute mye I praye out of the same,

The third Dialogue

I do it as diligently & as safely as I can. And furthermore, I am alwayes readye to geue an answer of my sayth to euery man, & chesely to the Maiestrate, whi. I haue required therunto, being well contented to suffer aindure all that the Lord hath ordeined for me, in that behalf. This is a moste simple & chistian manner of lyuing, not only to obey christ in his worde, but also to keepe the conscience pure, & to geue an answer & reason of the hope that is in us.

Ireneus. I commend you to God.
I condemne not blame not thy purpose and doctrynes Eusebie, seeing thy sayth is such, and truly I would not excuse yf I dyd believe as thou dost. For although I do not agree in you in opinion, yet I cannot censure and allow any of those that through false dissimulation in theyr religion, thereby not only wounding theyr owne conscience, but also leadinge others by theyr example into extreme danger, the which thinge mighte be easely remedied yf they dyd perseuerance therein with gentile and humble.

Temporisour.
I haue well enough Irenie, thy modestie and peaceable mynde, and therefore I was the more desirous to bringe thee with me to this collation.

Eusebie.
Thou doste name, Temporisour, myne example. For I doe use my selfe and my familye in these troublesome dayes, the which is not only myne, but also the example of the Apostles,

The 15th Dialogue

posited, & of all those that fear God, by whose
communion thou mayest call thyne from what
thou oughtest to do, and whether thou canst
defend thy fact by the wordes of Christ.

Compositor.

I heare it and vnderstande it: I do also al-
lowe this constancie of thy mynde, the which
I would gladly imitate and followe, if I were
so leetled: for I declared vnto thee in our first
collation what thynges impeached & hindered
me in the attempting thereof. And I supposed
verely that I dyd not synne in communicating
with the body onely at the papistical seruices,
saying that I dyd reayne alwayes in my hart
the veritie and truth. Thou hast as touching
this minne; alleged vnto me probable argu-
mentes, so that I see no way to replie agaynst
thesame. And chiefly amongst other thynges
thou obiectest agaynst me, that I do vse a great
dissimulation, the which truly as yet, I do not
fele in my self such, as thereby my doynges des-
serue to be condempned. For I do not communicate
at the papistical seruices, to shewe & I would
fear to shewe to appeare & shewe the same, or
I feele papist thereby, or to abuse or discorde
myself by my presence, but only because that in
obeying the commandment of the Maiestrate
I may thereby be a better. He truly seemeth to
be more properly a dissimuler, & though his dissi-
mulation seeth to abuse al those & ether be hold
him to be more hurt in seeing his own commodite,
in the detraiment & damage of other. But as for
me I do none of all these thynges to any such end.

Lij.

I doe

The thyrd Dialogue.

I do not desire to be reputed a papist, I am offended also that all people do know that I am no good wyll unto thys religion, so that the Maiestie gather no matter agaynst me of rebellion, that is my onely care.

¶ Justine.

Yether to thou hast diligently laboured to excuse thy selfe, so thende thou wouldest not be judged a disssembler, or abuser of other men but for all that thou canest not escape, but that thy outward facte is iudged of all men for a meer dissimulation. For although thou desirest not yette to abuse any man by thy dissimulation, yet for all that, thy outward facte beinge wise greable from thy hart, (in causing outwardly to appeare unto the communicantes another thing of thee, then the truth is inwardly) cannot, nor ought not to be reputed such as it seemeth to be outwardly. And furthermore thou art not certayne whether thou dost abuse any man, or no, with thy outward presence, for those that are assembled there to the, even as they be simple and rude people. so do they thinke that thy cominge thither, is to the same ende as purpose, that there is. And oft thou, that thou art opinion, which thou hast so secretly to frame to every one, so that thou dost abuse no manner of person in assistinge at the papistall services, with the hylle of the and countenance as they do.

¶ Lampsonius ad 17: omnium

How can I abuse any one of all my cryghall hours, sayinge that it is my duty to be there with them all, what sayth can I do I have had unto

the

The Mynde Dialoge

**the Gospell of God, in bearing all his paine
for the space of .xx. years past.**

J. Erasmus.

**Yes myne: yf matters of late had not much
changed they: our word meant of life, but als
so they: born a opinion: and are fallen so farre
that now they doe not much condemn, but als
so surpryse persecute thee, which lately they
dyd extoll into the heuens, I coulde helpe
name by many such examples.**

Thou sayst so, J. Erasmus.

**I cannot deny it: I knowe some such. But
I am of another opinion and mynde.**

J. Erasmus.

**I beleeue the same: but will not without say-
ing: dost thou thinke that almen be certayne
by knowynge thy mynde and opinion?**

J. Erasmus.

**I coulde be contented it were knowne: but
whether it be or no, I am not sure.**

J. Erasmus.

**I am sure thou canst not tell: my mynde
gentlynge that Erasmus sayth wel. See what
iudgement can I haue of any man, but only by
his present face. To iudge after thinges past,
is no sure iudgement, reaching the daye of
iudgement, but no certayne of God, in as much as he
is not mutable by his word.**

J. Erasmus.

**Thou understandest the thing wel, I am
and thou canst not deny it Erasmus.**

J. Erasmus.

I confesse it. Thou sayst thou canst not deny it Erasmus.

The third Dialogue

peruall sciences, thou dost abuse them in leadinge them to serve thereby that they doe thinke thine opinions to be lyke unto theyrs, although it be differēt. **Temporisour.**

Life. I haue sayd it, and I cannot againe say it. That more is, I be not only confesse it (as it be possible) but I doubt me greatly, lest it shal happen unto thyngs, my conscience so frequently me to confesse it. **Life.**

Seyng thou understandest that well, yet thou perceyuest not also of all the great euill that thou dost to thyself, who thou abusest by dissimulation, as the great offence against God and his church? **Temporisour.**

Life. I perceyue it not. **Life.**

Other men might make that confession, that feleth not the paine of conscience, as doeth the **Temporisour.** **Life.**

I will make thee understand and perceyue what I mean **Temporisour**, to the end that thou knowing the same, mayst amende it.

Temporisour.

And I will graue diligent care thereunto.

Life.

Firste of all, put the case, that I were one of those rude ignorant people, that neither vnderstande the cause that is in dispute, neither yet thy mynde in that behalf. Tel me (I pray thee) in the name of the living God, what I shal see thee at the Temple of Idols, at the altar, at their sacrifices, at their masses, in all thinge the in thy presence at all those, in puttinge of thy cap, makinge reverence, kneeling downe with the other

The third Dialogue

Other thing that I thinke a iudge of the, but
that I doe not thinke it serueth a weal to these
seruites, as I doe. And what other thing doeth
this thinge cruple wale in me, but only a confu-
matio in myne error, in seducing me thereby
fro the truth of the gospel. For I shall thinke
this in my self: what, behold yonder the Epes-
trophus, who hath so many yeres favoured this
new opiniō, & is now suppressed & smothered
it cannot be chosen but & he knoweth al & secre-
tes thereof, & yet se now he chalgeth his opiniō
& earnestly wille us, & which truly he wille
not do, yf he were not thowly perswaded, &
he was seduced & abused by & new gospel wher-
e he lately professed, & now knoweth certayn-
ly & we haue & true gospel, & we are the true
church: gett beside & ever I should forsake this
church and religion: yea, we shall wel perceiue
howe & al that & are seduced wil come home
agayn to their mother holy church fro & which
they haue so lōge strayed. Consider here, & pou-
der your, what great occasiō of euill thou givest by
this thinge cruple vnto the simple & ignorant
people, who haue & scale of god, but not accor-
ding to knowledg. For thou hat other end than
both these wordes of Iesus Chryste, but to thy
condemnatō, whereas he saith: who seener doth
offend or cause to stumble one of these litle ones
belonging in me, it were better for him that a mil-
stone were hanged about his necke, & so he
cast into & middes of & sea. For thus thou moou-
est not only confirm the blind papistes in
their error, in holding the shaky & conuoluted
ambrosion

Nota.
Math. 18

L.iii. knowledge

The Mynde Dialogue

But let us of the truth, but also that trust in
is both hinder and trouble the faith of those
little ones: who have only begun to believe in
Christ, in putting them in danger to retourne
to the papist againe: so that by thys exam-
ple the cause of thys faith is hindered: per-
ceivest thou these things? *Mynde* Yes, and yet
thou art not content.

Mynde I am not content, because I see thou art not content.

Mynde Yes, because I see thou art not content.

Mynde I would to God that thou haddest the same

by perceiving it. I often knowe a person, who is so

offensive unto the religion of God, and unto

all the true professors and constant mainte-
ners of the same. Byist of all, thou canstest that

the world do so boldly speake evill of so good

a thing, in uttering irreparable reproches at

gainst the same, to witte it may seeme the more

obvious and hateful unto all people. Understand

best thou not, that, the more the world see

that conscience is untruth, (although it be but

by dissimulation) so much the greater is hye

power? And the more that untruth is maye

tyed, so much the more is veritie vilipended

and oppressed. Furthermore by thys meanes

the world become more impudent, bloudie

thirsty and cruel, agaynst the true religio of

God to comfort it, and all those that myght

stand for the same. And so much the more cruel

be do they create thys tyranny upon the

are content, as they see thys number increase

by those that forsake the truth. These are the

poison, no new found imagination nor yet

any new cogitation, but the thing of it self into

notorious

notorious

notorious

notorious

notorious

notorious

notorious

notorious

notorious

notorious

The third Dialogue

manifeste & manifest, by the daily experience
that we have present. & we cannot but now
imagine and thinke, that thou offendest with
these things by thine example, when thou
doest enee a malefactor all men thereby, & the
papists, the worst christian, and me, and such
other as I am for this thy sake toucht also
to our great prejudice, in bringing us into ex-
treame danger, because we will not do as
thou doest. **¶ Temporisation.**

God defend that I should be the cause of so
many great evils. **¶ Irenaeus.**

I heare horrible things. **¶ Eusebius.**

I do not speake in parables, but do playe
ly propose the thing, as it is to be considered.
And thou doest well, my friende Temporisation,
to desire God to preserve thee from being the
cause of so many evils. But beware, leaſt thou
only requyre the same with y^e mouth, without
the consent of thy heart, & purpose to amend
thy way. **¶ Temporisation.**

As farre as I can perceiue, thou constrainest
me to communicate with one at the papisti-
call seruice, and also I will doe my selfe
willingly, and also minister greuous offences
vnto other. **¶ Eusebius.**

Excuse I do exhorte and counsayl thee.

¶ Temporisation.

But I knowe better that haue another ma-
ner of iudgement. Some hold opinion that yf
I went not to these papistick assemblies, I
should minister occasion of offence vnto the
weake & simple. It is not men (saye they) that
606110 **E.v.** we

Timothy's Dialogue.

we do geue offence vnto the rude & ignorant
but it is an offence to contemne the celebration of
divine services. For the simple by this occasiō
do thinke rust of vs, as wicked of the Christian
religion, intending vs to be heretikes, and ene-
mies of the Church. Or at leaste w^{ch} they
are provoked by our example to leave thei^r
publike services; whiche they as yet intēde
to be holy and lawefull, and in so doyng sinne
agaynst thei^r consciences. To thēde therfore
that we doe not minister suche occasion of of-
fence, we ought to go to thei^r services; tyll
suche tyme as they are more playnelye instru-
cted in the truth of Gods words, and doe as
bandon the same by thei^r owne proper con-
sent, as we have done. Furthermore some doe
stave them selves vpon the facts and example
of Naaman the Syrian, Nicodemus and Jos-
eph, who were the secreete disciples of Iesus
Christ. If it were not grievous vnto the Church
bie, I would desyre thei^r heere to heare thyne
answere.

O Eusebia.

It is easie to answer vnto thei^r demands.
As touching the offence, whiche thou speakest,
It becometh vs first of al to observe the differ-
ence betwixt the offence that is take without
any iust occasion, and the offence that is geue,
whether it be take, or no: To know (I say) whi-
che of these two is faire. The offence taken
wth out occasiō ministered, is, whē that any man is
offended wth that which of it self is both good &
lawful, as whē the fact is such & thereby thou
oughtst rather to imitate the same, then to be
offended

The third Dialogue.

offended thereby. And this is the offence & those
do alledge for their excuse & purpose to accommo-
date the popish at their seruice, lest haply the
simple & ignorant people would be offended if
they did not come thither. But (I say vnto) he
that doth not come to these popish seruices,
he doth & thing & is necessarily required to his
saluation, & worthy the name of a christian. And
this example is such, that it hindereth not: & al-
though some do find the selfe grieved & offend-
ed thereby, it is theyr fault, & not death fro the
selfe, & not fro the example geuen for they may
not leaue the thing & apperteyneth to their sal-
uation, for any offence & other may gather thereby
that we should leaue and not al those things,
whereof the wicked gather offence, they must re-
bandon the patience & benigne of almighty
god, the which also the impenitent do abuse to
their owne damnation. We must also looke vnto
the great liberality of & father of household, who
raungeth of in the gospel, who gaue as much vnto
him & wrought but one haire in his vineyard,
as he & continued al the day, nothing regarding
the offence & the wicked & enuious persons did
gather therof. Let the also accuse & prophetes,
Christe, the Apostles & martyrs, because they
did not accomodate & frame themselves, to the
vulgar & common doynge of other. And fy-
nallye because that the wicked may gather no
offence: is it therefore lawfull that the godly do
renounce and forsake the bountie of the diuine
maiestie, in prouoking his indignacion against
the selfe: were this expedient thine & thour?

The thyde Dialogue.

Roma. iij

Wherefore if I refrayne to damage thy selfe,
with those that resist the truth; and prouoke
the patience of God, do I myll God forbid:
If we may not do euill, that good may come
thereof, howe much lesse then oughte we to
do euill, whē no goodnes can procure there-
of, but rather much euill: as well to them that
see it, as to those that see it. The offence that
is geuen, whether it be taken ome, is, when we
do any vnlawefull thinge, or vs those thinges
that are indifferent, whē they are so done that
they do offend the infyrme & weak, for whose
safe we ought to abstaine, although otherwise
it lyeth in our powers to doe them; not onely
wyde of sinne, but also wnto edification. This
kynde of offence beyng geue, is very haynous,
although noman be offended therewith: for yf
noman be offended, that is rather to be imput-
ted vnto the free conscience of the beholder,
(who might if they would, haue gathered an
offence thereof,) and not vnto him, that on his
behalfe dyd mynister the occasion of offence:
vnderstandest thou Temporisour, this differ-
ence of offence?

Temporisour.

Very well.

Eusebius.

vnderstandest thou also, whiche is euill,
and which is not?

Temporisour.

Suffyciently.

Trenous.

You put me now in remembrance of dy-

ners

The thirde Dialogue.

wee that are offended at the marriage of Prie-
sts, but none are offended, that for the most
part they are all geue ouer unto filthy whor-
dom, and common adulterye without al shame
leauinge dyuers detestable examples thereof;
by the which all degrees of people are greater-
ly corrupted, and causeth the common title of
oure Christianite to be infamed and yll repor-
ted of, even amongst the infydelles. This is
the thinge, that alwayes hath grieved me.

100 Eusebius.

Thou speakest well, Irenie. Is it mete, that
a Christian man fearinge GOD, do abstayne
from lawefull marriage, because he would not
offende the ignorant; and in the meane tyme
pollute him selfe with whoredome, the next
waye to depryue himselfe from the Kingdome
of GOD? What greater follye can be there
but therein maye ye beholde the cause of those
that would haue vs go into the assemblie of the
papistes at theyr superstitious seruyces, be-
cause we should not offende the papistes: but
oure dutye dooeth directlye contrarie, as it
hath bene sayde before.

101 Temporisation.

Hereto Eusebie, thou hast sufficientlye
proued, that the excuses (the which I haue al-
ledged) to auoyde offence, serue nothinge to
this purpose. I woulde gladlye heare nowe
thyne aduise, as touchinge the examples of
Zeeman, Joseph, and Nicodemus: for these
examples are alledged of all those, that wyl
me do communicate at the papistical seruyces,
only

The hynde Dialogue.

only with the body, and not with the spyrte,
and truly for my part when my conscience dyd
accuse me of my doyng in this behalfe, I al-
wayes called to my remembraunce the exam-
ple of the se men, for the probacion of my facte.

Ireneus.

It is requysite that these exam-
ples be dili-
gently wayed and considered, the which thing
cannot be forthwith accomplished: wherefore
myne aduise is that we deferre the same un-
till oure next meeting and collation.

Ireneus.

I am therewith very well contented, for I
haue nowe certayne busynes that calleth me
home, that being done, I wyl retourne agayne
when, and where, it shall please you.

Temporisour.

Seyng you both haue thus determyned, I
wyl not gayne say it, but tell me Eusebie, whe-
mye we come together agayne to synisse and
ende this question?

Eusebins.

To morow at this tyme, yf it please you.

Temporisour.

I am contented. To morow then, ye shall
find me (God willing) in this place at þe houre
appoynted.

Ireneus.

The tyme, and the place, pleaseth me well.

Temporisour.

I thanke you both of your good will, yf ea-
uer it lye in my facultie, the occasion so nynis-
string, I wyl owe you the lyfe.

Eusebins.

The thynde Dialogue.

We do thanke thee that thou hast vouchsafed to call us into this pleasant place.

Irenus.

I wyll go before. folowe you at your pleasure, God be with you both.

Temperance.

God kepe thee my friend, Irenus, we wyll folowe thee by and by.

The ende of the thynde Dialogue.

Y

The fowrth

Dialogue.

The Colloquy. The Temporisour,
Eusebius, and Ireneus.

Temporisour.

Y these examples of Herodotus, Joseph of Aramathia, and Naaman the Syrian, the which I, and my semblables are accustomed to vse, do not bring vnto me some present consolation. I am utterly vanquished and overcome, I know the no way to escape. I cannot tell, howe hereafter wardes to excuse my selfe, neyther towards God, nor my conscience. And I doubt greatly that they beyng narrowly scanned and considered, wyll lytle serue for my purpose. For here before when I began to vse them for my excuse, me thought alwayes they seemed vnto me to weake, to defend this my dissimulation: yet we dyd alwayes alledge them agaynst those that dydde reprove oure doynges, fearinge to leave oure wickednesse vncovered and naked. This is the custome of oure fleshe, for he can not abyde the reproche of blame, although he do both feele and knowe hyz nakednes, but seeketh all possible meanes to couer the same. But yonder me thinke I see comming both Eusebius and Ireneus. I am happy that I dyd accompany my self with them, for they are both tractable.

The custome of the fleshe.

The fourth Dialogue.

etable and gentle: and therefore I wyl not be affrayde to purse wth this matter both boldly & freely. What my frendes are ye come already? I came but euen now hether to prepare thys place for your comminge.

Ireneus.

There neded no such diligence, for the place of it self is very commodious and pleasaunt.

Temporisour.

That is trew. But herein I thought it good to show my good wyl towards you. But thou Eusebius, as farre as I can perceyue, y^e comest not vnarmed.

Eusebius.

Not so muche as hauinge about me a little knyfe, neyther doe I prepare my selfe vnto the warre, but vnto a louing and frendly collatio.

Temporisour.

And yet me thinke thou arte not withoute weapons for the same, for eyther I doe abuse my selfe, or els the boke that thou haste in thy hande, is a sworde of the spyryte.

Eusebius.

Now I vnderstand what thou meanest **Temporisour**, I was yesterdaye lykewise armed wth the same, although as then I had not this bugget, the which I haue now brought, therby the more dyligently to examyne by the scriptures the examples of Mycodemus, Ioseph, and Naaman the Syrian.

Temporisour.

These weapons Ireneus, were more meter for your Bishoppes, the those which they haue vsed of late yeres to murder y^e hope of christ.

S.i.

Ireneus.

The fourth Dialogue.

Ireneus.

It is so, I cannot excuse theyr doynges in that behalf. I do often lament with my self this miserable corruption & alteration of the ecclesiastical order, in beholdinge oure fleshy Bishops who ought to be spirituall Pastours, to become wolues in the stede of Sheperdes: & lyons and lyke vnto all other cruell kynde of beastes, as theyr armes & badges declare the same. And where as they oughte to be seynge bisshoppes, they are become so thorowly blynd that they may be better called *Episcotes, the *Episcopes: and wheras they oughte to be catholiques, they are Lacolhiques, that is to say: cruell or euill wolues. In stede of ecclesiasticall persons, they are become secular Princes, and Lordes, and in stede of true doctors, they are become perfect troublers.

Eusebius.

When we do reprehende these vyces wyth innumerable other, through y^e which y^e church of Christ is destroyed, the are we by those Bishops condemned for heretikes, and iudged to y^e fyre, but now tyme serueth not to bewaile those thinges, as also we shall profyte nothing therein: for salte ones beyng corrupted cannot be restored to perfection agayne. The Lorde wyll come shortly into iudgement, and refer with those wicked seruantes to theyr eternal damnacion.

Temporisour.

Let vs resarre those people vnto the iudgement

Episcoti,
is as much
to saye as
obscured
& darkned
*Episco-
pi is as
much to
say as spe-
culatinge
a seynge
Bisshops.

Math. v.

The fourth Dialogue.

mente of God: and yf it please thee, Eusebie,
I praye declare to what ende these examples
of Nicodemus, Ioseph, and Naama the Sy-
rian tende vnto: the which, not onely I my self
but also all most all other doe alledge for their
excuse, namelye those that for feare of punish-
mente of the hygher powers doe go vnto the
papisticall seruices.

Eusebius.

I am right well content. But declare fyrste
of al, howe you do alledge these examples for
your purpose and profyte.

Temporisour.

Wheras for feare of the wicked, we dissem-
ble our opinion touchinge the papistickall reli-
gion, in communicating with them at the same:
we thinke we may lawfully doe it, and oughte
not therof to be reprehended as of an vnlaw-
full fact: seyng that it is manifest that the life
hath bene done by dyuerse godlye men before
vs, as witnesseth the Scriptures, who as we
rede, were neyther reproued nor condemned
therfore. Nicodemus was not ignorant of
trueth, and he loued very well Iesus Christe,
who also had him in good reputacion, and yet
all this notwithstanding, he fearing the Jewes
dyd dissemble these thinges, neyther dyd he
withdrawe him selfe from the company of the
enemies of christ. The lyke thing is mencioned
of Ioseph of Aramathia, who as sayth y^e scrip-
tures was a secret disciple of Iesus christ, & y^e
for feare of the Jewes, amongst who he liued.
It is lykewyse specified of Naama y^e Siria.

John. iij.
Nicodemus.

John. xij.
Ioseph.

J. ij.

That

The fourth Dialogue.

4. Reg. 5.
Naaman

That the Prophete Elizeus dyd graunte hym leave, that he beyng in the Temple of Kemmo before straunge Goddes, for the assistance of his Kyng, to knele downe, notwithstanding & by an excellent myracle, he was lately come to the knowledge of one only trew God: yf these men mighte then lyue so withoute offence, I would gladly vnderstand from thee, wherfore theyr examples, doeth nothing helpe our matter: They kept theyr fayth secrete in their hart, and outwardlye dyd communicate with those whō they knew to be aduersaryes to the truth. They dyd the in al thinges like as we do now: I meane, I and my semblables. Yf this dissimulation (as thou callest it) did not hinder their saluation, wherfore then is it damnable vnto vs: is God chaunged, in condemning now, the thing that he before suffred in his children: I thinke it not to be treme. For euen as he is alwayes one, and immutable, euen so cannot his determination chaunge more at one tyme, then at another.

¶ Ireneus.

Thou reasonest strongly, Temporiser.

¶ Eusebius.

Thou thinkest so but haue a lyttle patience and thou shalt iudge otherwyse.

¶ Temporiser.

Myne argumentes are such as Eusebie, as dyuers doe thinke them very stronge.

¶ Eusebius.

Because that they are pleasant vnto the synnfull fleshe, therefore do ye greedely embrace

brace

The fourth Dialogue.

brace them, and desire more that they might be
fyrme and stronge, then that ye thinke them so
indebe. For either I am greatly abused, or els
ye do wittingly deceyue your selues. But now
let vs come to youre argumentes, and to begin
withall, I do admonishe you of one thing: that
is, that all those that vse to alledge these argu-
mentes for theyr excuse, are not in one lyfe state
and condicion, although they do acknowledge
thesame trueth that we doe. With the harte ye
loue the gospel of God, but outwardly ye com-
municate with the papistes: hytherto ye agree
together, but on the other side there is a differ-
rence, for some of you haue publykely renoun-
ced the papisme, and haue these certayne yerres
freely approued the doctryne of the Gospel, as
I, and other haue done. But nowe temptacion
beyng come, they leaue the euangelike churches
and retourne to the papisme and papistrye, to
thende they may lyue the more without daun-
ger in this world: and thou arte Temporiser,
one of this company. The other sort, although
in theyr hart they acknowledge the trueth, yet
dyd they neuer publykely confesse thesame nor
maynteyne it, neyther yet renounced the exte-
riour communication with the papistes, but
styll perseuer in thesame hytherto, of whiche
sorte there is in the world no small nymbre: &
namely in this lād of Almany. Who is he that
doeth not now perceyue the great difference
is betwixt these two sortes of people, and that
to no purpose, they doe both alledge for them-
selues the examples of Nicodemus, Joseph,

Englande
cannot
pleat this
excuse.

The fourth Dialogue.

The trew
Image of
England.

and Naaman the Syrian: And fyrste, as touchinge thee, Temporisation, and those that are lyfe vnto thee: who haue presently forsake the trew religiō, & which ye haue publicly maintained, and are now reuoluted & turned backwarde into the same myze and puddle, fro the which sometime ye were yssued out, & deliuered. Truely these exāples of Nicodemus & of the other two, do nothing serue for your excuse, neither do ye in any respecte imitate theyr doynge. For yf these exāples might serue for the defence of any dissimulation, yet should it not serue for your syde: but rather for the of & other party. Who, as they did neuer publicly professe the gospel, so can they not be accused of any reuolting or renoucing in that behalf. The thing is apparant & without contradiction. For whē as Nicodemus & Joseph dyd dissemble theyr fayth for feare of the Jewes, they were but newly come vnto this doctrine, hauing the same onely inwardly incered in theyr hartes, without ether as yet forsakinge the iudeisme, or els publicly ioyning theselues to the faythful cōgregaciō of Christ. What lyfe thing find they now here in the example of these two men wherby thei may iustely excuse their doynge: those (I saye) that of late dyd publyfelye auouche the Gospel and are now reuoluted from the same, in tourninge to the papisticall supersticions, as dogges vnto theyr vometer. And that which I haue spoken of Nicodemus and Joseph maye also be verysyde of Naaman the Syrian. Who beyng a Pagan was newly

The fourth Dialogue.

newly come vnto the knowledge of God, without euer beyng vnted vnto the societe of the people of God and theyr religion: yea, he was al together newe and younge in his fayth and in the knowledge of god, who had healed him. Consydre now I praye you, howe much thys his example serueth to couer the facte of oure dissembling Christians: who not onely for the space of many yeares haue bene perfectly instructed in the trueth, by sincere doctryne, but also vnyted and knytte vnto the same by holye Sacramentes purely mynistrred: Is ther any apperaunce or lykelyhode herein?

¶ Ireneus.

As farre as I perceyue by thy communication, they defende them selues very poorely.

¶ Temporissour.

I harken, and vnderstande all.

¶ Eusebius.

I pray thee my frend Temporissour, tel me by thi conscience. In the beginning whē thou didst tourne fro the papisme, dydst thou neuer call to thy remembraunce these examples? werte thou not then as ingenious and wytty to sowe figgeleaves together to couer thy self, as thou art nowe? And wherefore? for (thou sayest) it was not then nedefull: for the reuoultinge fro the papisme, required no such defence and coueringe. But now yf ye mighte retourne agayne to the papisme withoute synne by outward communication, contentynge youre selves to beleue onelye wythe the harte, ye mighte more iustelye haue remainned in the

¶.iij. papisme

The fourth Dialogue.

A greate papisme withoute forsaking the same, in reser-
 uing your fayth secretely in your hart, and as-
 to al the þ well might ye haue defended then youre dissim-
 haue refu mulatio by these examples, as ye do now. Who
 sed þ papi compelled you to forsake your auncient religi-
 fine, and onr Truly the feare wherewith presentlye ye
 now ioine are astonied, doth moue ye more to retourne a-
 the selues gayne to the superstitious ones forsaken, then
 ther vnto dyd at the first, the charitie and desyre of vniõ
 agayne. moue you to come to the trueth: in asinuche as
 agaynst your conscience ye are nowe declyned
 agayne to your former communicacion, of sus-
 perstitious and false seruices.

¶ Temporisour.

Those then are not culpable, that haue not
 as yet forsaken the outward societe and felow-
 ship of the papistes, although they haue vnder-
 standing of the trueth, but do perseuer styll in
 this communicacion, the which not withstan-
 ding they do not allow in theyr hartes.

¶ Eusebins.

I saye not so Temporisour: But rather by
 this communicacion do labour to admonishe
 you, how vnaptly ye do applye to your behofe
 these examples of Nycodemus and Ioseph.
 As touchig the Nycodemistes herein they dis-
 fer from you, that although they be not voyde
 not iustly of sinne, yet (I suppose,) that they doe not
 alledge þ synne so greuously as ye doe. Wherfore to the
 exāple of ende ye may more playnely perceyue that your
 Nycodemus = acte cānot be excused by these examples. I wil
 leaue you, and examyne the cause of those that
 theyr ex- more iustly may be called Nycodemistes, then
 cuse. you.

The fourth Dialogue.

you. Wha, yf they cannot be excused by these examples, as it shall notably appeare: the may we easely deserue and iudge how little the same serueth for your defence. For yf theya doynges be damnable, it can fynde none excuse by these examples; there is no man so voyde of vnderstanding that doeth not easelye perceyue, that much lesse is your facte excusable, and cannot be compared to the examples of Nicodemus, Joseph, and Naaman the Sirian.

Temporisour.

I perceyue well to what ende thou pretendst Eusebie. Thou shalt do me great pleasure to examine this matter narrowly.

Eusebius.

Let vs fyrst consyde the doynges of Nicodemus and Joseph. In these examples there is somethinge to be reprehended, somethinge to be excused, and somethinge to be praysed and commended. This thing is to be reprehended, that they fearing the Jewes, more the God, durst not confesse the trueth which they dyd know, and durst not ioyne them selues to Christ amōgest his saythful flocke, but hiding almost theya sayth, dyd yet communicate with the enemies of Christ. Confessest þ this poynt

Where to
tende the
examples
of Nicodemus &
Joseph.

Temporisour.

Yea: proceade.

Eusebius.

This thing in their doynges was excusable: that the seruyces wherewith they dyd communicate were not the ordinances of men, but of

S. v.

god

The fourth Dialogue.

God, and therefore not utterly to be dyspyssed as thinges odious and superstitious, and all though the tyme dyd approche wherein they should be abolished: yet, as then it was not manifested & openly knowe, but remayned so obscured & hyd, that many yeares after the reuelacio of the gospel, the multitude of the saythfull in Ierusalem were yet deteyned vnder these legall obseruacions, as it playnely appeareth in the booke of the Actes the. xi. Chap. Thou agreest to these thinges also Temporisour?

Temporisour.

I cannot gayne saye it.

Eusebius.

First of al then, this thing in the was worthy prayse, for that in theyr hartes they dyd approve and allowe the veritie, which other prelates dyd impunge and condemne: furthermore also for that they dyd not consent and agree with the Phariseis in theyr Sinagoges, consulting agaynst Christ, but dyd withstande theyr determinacions to the uttermost of theyr powers. As S. Luke mencioneth of Ioseph of Arimathea in his. xxix. Chap. and S. Iohan of Nicodemus in his. vii. Chapter. Thyrde ly when as the maiestie and glorie of the gospell of God, seemed to the outward appearaunce to be utterly subdued and ouerthrowen: to wote, when as Christ was crucified & dead, & his Apostles, the one hauing betrayed him, the other denied him, and the rest forsaken him, al this not withstanding, these worthy persons without any manner of dissimulacio did the boldly declare both

The fourth Dialogue.

to Pilate, & to the highe Prestes & Phariseis, they sayth & confidence, in him whō they had crucified by the begging of his body, & buryinge the same so honorablie as was possible, Canst thou impunge, or haste thou any thinge to repleye against these thinges, Temporisour?

Temporisour.

Nothing at all. But do meruayle greatly, where about thou goest?

Ireneus.

That is easie to be perceyued.

Eusebius.

Harken, and I wyl tel thee whether I pretende: we haue perused and consydered what it is of the example of Nicodemus & Ioseph, wherby dyuers thinke to couer & dissimulacio of theyr religion, whō we wyl call Nicodemistes, because it shall not neede often to vse anye circumlocucion. This example conteyneth thre thinges. The first is, reprehensible, the second excusable, and the thyrde commendable. Now I demaund of thee Temporisour, which of these thinkest thou, that a man fearing God, oughte to folowe? Temporisour.

Nicodemistes.

The aunswere is ready: to wyte, the thyrde, the which euery christiā harte acknowledgeth to be onely commendable, both before God & man.

Eusebius.

Thou aunswerest well. For to this end serueth all examples, namelye, to styre vp in vs a certayne imitation and folowing. But we may not imitate and folowe these thinges that neither are of them selues, nor yet cannot bee in vs

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in vs commendable and prayse worthy. And therefore it behoueth vs to vse a great discrecion in folowing the examples of Saynctes, to discern betwene the doynges that are commendable, and those that are vicious & culpable, hauinge nede of pardon by the grace and mercy of God in Iesu Christ. For it were a preposterous & pernicious imitacion that a Publicane should alledge for his excuse the exaple of S. Mathew: or an adulterer, the example of Dauid: a renoultter and denyer of the truth, the example of S. Peter: or a drunkarde the drunkennes of Noah, for to couer theyr synnes by the examples and dedes of the Sayntes. Why rather doe they not folowe the conuerfion of S. Mathew, the great repentance of Dauid and Peter, & sobriete of Noah? But let vs se what thing the Nicodemistes do folowe in the example of Nicodemus, and for what purpose they doe alledge the same. Truly they doe it for nothing els, but thereby to excuse theyr facte: but that thing nedeth no excuse, that deserueth no blame, but is worthy prayse: as when they doe receyue into theyr hartes, with them, the veritie of Christe, the whiche the Princes of this world do so extremely persecute, and do not by any meanes agree and consent with the to subdue & suppress the same. But herein they pretend theyr excuse, in that they feare more men than God, do not vnitie and ioyne them selues publicely to the truth, according to theyr faith and knowledge, in renouncing and forsakinge the papisticall seruices, which they condemne in theyr

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in theyr hartes: but by a wicked dissimulation
do communicate at the same agaynst theyr con-
sciēces. And for to excuse this theyr simulatio,
they do alledge the examples of Nicodemus &
Joseph, not in that thing, that they dyd wor-
thy prayse, but in that thing, wherein they syn-
ned: namely in theyr dissimulatio and feare of
man. Als yf the synnes of the Sayntes, mighte
serue to excuse oures. Vnderstandest thou Te-
porisour.

¶ Temporisour.

Yea.

¶ Eusebius.

Agreest thou also there vnto?

¶ Temporisour.

Truely I do not allowe those, that doe ra-
ther alledge for examples the thing that is wic-
ked, then that which is comendable: but for all
that I thinke it cannot be denyed, but that we
may excuse the infirmitie of our fayth, by the
infirmitie of the Sayntes, without being iud-
ged and condemned for wicked, more then they:
or as people hauing renouced the knowe verit-
tie, because we dare not publykelye confesse
the same.

¶ Eusebius.

Thou acknowledgest and confessest the in-
fyrmitie of fayth that resteth in the Nicodem-
istes: but now is it mete & convenient I pray
the, that weakelinges, do alledge the infirmitie
of the Sayntes, therby to excuse theyr synne &
infyrmitie: or rather oughte they not to accuse
them selues, and with plentie of teares and all
humilitie to haue recourse vnto the throne of
grace.

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grate, thereby to obtayne remission of theyr
sinnes, and confirmacion of sayth?

¶ Temporizour.

Thy reason is ströge, Eusebie, I cannot res-
plye agaynst it.

¶ Irenie.

Truely Eusebie, I do not heare these thinges
unwillingly.

¶ Eusebie.

Lette vs consydr furthermore thys one
thing: that Nicodemus and Joseph dyd com-
municate at the seruyces and ceremonies of
lawe, according vnto the commaundemente of
God: in the which seruyces there was no im-
piete, supersticion nor falsyte: but the Nicode-
mistes of our tyme, do communicate at the pa-
pistrie, beyng full of the false seruyces of the
sayntes departed, of Alungelles and of Idols,
with an infinite noubre of other superstiti-
ons, that dayly prouoke vnto wrath the longe
paciencie and benignitie of almighty GOD.
Wherefore I praye thee Temporizour, what
agreement is there thinkest thou, betwene the
doynge of Nicodemus and Joseph, & oure
counterfeyte Nicodemistes?

¶ Temporizour.

In myne opiniō, none at all, for I perceyue
now wel ynough, the greate difference that is
betwene them. But for all that dyuerse men,
(therby the better to couer theyr fact) do apply
the thing that is worthye reprehension in the
papistical seruices vnto a good vse, sayinge: f
the principall effecte thereof is dyrected vnto
God, and to his sonne Christe. And although
there be dyuers humayne innencions to much
superstici-

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superstitiousli added thereunto, yet for al that
the trew and perfect service remayneth whole
and sound.

Eusebius.

Howe maye that be?

Temporisour.

Paradventure, Irenius can tell thee better
the I: for I neuer had them as yet in such este-
macion as I thought them worthy, to be com-
mended to memorie.

Irenius.

As much as I can remembre, I wyll resyte.
Fyrst of al they saye, and affyrme that the pa-
pisticall baptysme maye be supported as it is
ministred, because that the substance of the
same: to wylte, the worde and the water remay-
neth, notwithstandinge the superstitious an-
nexing thereunto of oyle, spittle, creame, salte,
candle, crysome, and exorcysme: not withstan-
ding also the latyne interrogations after the
symbole of the Apostles, and the ignorant
answers of the witnesses or godfathers there
present in the behalfe of the chylde, beyng all
together done in a foreyne language not un-
derstanded of the assystaunces. As touching
the Masse, they saye that they maye go there-
vnto without synne, for although it be reple-
nished with diuerse superstitious ceremonies
invented by the bisshops: yet notwithstandinge
it doth styl retayne the principall effecte of the
institution of Christ: to wylte, the Sacrament
of the bodye and bloude of the Lord. As con-
cerning Idols, they answer, & they passe not
of the

Of & pa-
pisticall
baptysme

the masse

Of ydols

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of the Images of wood, of stone, of golde, nor of siluer. The which they knowe well ynough, by the worde of God, ought not to be worshipped: neyther are they set vp, to be serued & honoured, but onely to helpe the memorie, to the ende that the laye and ignoraunt people maye be prouoked by the remembraunce of the sayntes, to imitate theyr liues. Als touching their chaunting and singing, they lytle passe and regarde, wherfore or to what end the papistes do sing: for they in the meane tyme do pray vnto God, according to theyr sayth in commendying them selues vnto him. This is almost the effect of al that euer thy alledge for theyr excuse.

¶ Eusebius.

¶ Yf it were not for the present question that I haue to answer, I would Ireneus, examine these theyr particular excuses, and proue manifestly, that they in so doyng, doe synne more greuously then any other. But thou Temporizour, knowest thou not that these theyr excuses are most detestable and wicked?

¶ Temporizour.

I confesse. I know the same to be most true.

¶ Eusebius.

Another tyme, the lyke occasion beyng mynistréd, I wyll declare my iudgemente in that behalfe. In the meane tyme cōsidre a lytle this one thinge. These fooles passe nothinge at all with what Church they do communicate, neyther with what Prelates, and Prestes they do associate them selues, at theyr deupne seruices. They thinke it sufficient to reteyne & substaunce thereof.

Of singinge.

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thereof, although the appendances annexed
thereunto be manifestly wicked. For whereto
serueth all theyr ceremonies in theyr Temple,
but onely to seduce theyr auditors, in makinge
them lyfe vnto them selves: to wythe, simoniacs
ques, fornicatours, ydle bellies, scoffers, and
slaughtermē of y^e poore Shepe of Christ, beyng
condemned by theyr owne decrees, that whoso
soeuer heareth the masse of such a one, he com-
mitteth most abhominable and greuous ydo-
latric, neither do they passe any thing at all of y^e
which is spoken by the mouth of the prophete.
I haue hated the congregation of the vngods:
ly: Neyther will I sytte downe with the wyca-
fed. But let vs leaue them there, and retourne
to our matter. I praye thee now Temporisateur
tell me, is this example of Nicodemus & Jo-
seph sufficiently examined, or desirest thou yet
to know any other thing therein?

Temporisateur.

Yomore, for this present.

Eusebius.

Lette vs come nowe then to the example of
Naaman the Syrian.

Naaman

Temporisateur.

We thinke our selues to haue herein a great
kaye.

Eusebius.

Let vs consydere now, whether it serueth or
ny thing for your purpose, or no. Let vs se the
storye which is in the .iii. booke of the Ringes,
the .v. Chapter. This example is also partly
commendable, partly excusable, and partly
reprouable.

E. I.

reprouable

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reprehensible: it is commendable, in that he doth
 not attribute & power of his myraculous hea-
 ling of his leprosy, nether vnto the water, ne-
 ther vnto Elusens: but vnto the onely God of
 Israel. And furthermore he dyd immediatlye
 acknowledge and cōfesse, that there was none
 other God, but the God of Israel: by this con-
 fession reproving all other Goddes, as vayne
 and false. And thyrdly in that he protested and
 purposed to do nomore sacrifice vnto none o-
 ther Goddes, but onely vnto the Lorde, in vt-
 terly renouncing the superstitious seruyces of
 al straunge goddes, the which he had serued in
 tyme past, in asmuch as he was the fully per-
 swaded, & they were no Goddes, but & workes
 of mens hādes. These are his doynges, where
 in he is to be cōmended & praysed, besyde that
 he dyd not shewe him selfe ingrate & unthar-
 full towards the Prophete. This is excusable
 in his fact, in that he requyrez to haue the bur-
 then of two moyles, of the earth of Israel, for
 to make an aulter, vpo the which he mighte sa-
 crifice vnto the god of Israel. God truly hath
 no regarde vnto those thinges. But in asmuch
 as in that tyme the people serued God by out-
 warde sacrificies, thys good man knewe not
 howe to shewe forth hys fayth and newe reli-
 gion of hys harte, then by doyng so as he saw
 it requysyte amongeste the Israelytes. But
 thys is reprehensible, that he hauing acknow-
 ledged and confessed one onely true GOD,
 dyd not forthwith withdrawe hym selfe, from
 the courte and seruyce of hys King and may-
 ster, but (remayning styl in hys estate) dyd his
 accusa-

Understa-
 de this so
 farre, as
 that he

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accustomed seruyce towards the Kyng: yea, could not
 and that namelye in the Temple, where as dwel and
 straunge Goddes were worshipped, the which serue him
 aboute all other thinge he oughte to haue de- ther, with
 tested and abhorred, consyderinge hys for out offen
 mer protestation and promyse. This faulte al ding of
 so he hym selfe acknowledged and confessed the Lorde.
 in hys facts. For marke what he sayd vnto the
 Prophete. There is one thing, for the which I
 desyre ther to praye the **L O R D E** for thy
 seruaunte, that when my mayster goeth into
 the Temple of Remmon for to worshippe, and
 he leaninge vpon myne arme, yf I doe wor
 shippe also, that the **L O R D E** will be merc
 ryfull vnto his seruaunt, because of this thing.
 These wordes declare euidentlye, that he dyd
 knowe, that he coude not withoute offence,
 from thence forth he bowe hys knee in the Tem
 ple of Remmon: no, not for the seruyce of the
 Kyng or hys mayster, in as muche as he had pro
 tested before to worshippe none other, but
 the one onely true **G O D** of Istacl: and there
 fore he desired the Prophete, that he woulde
 praye to God for him. He did not as then the
 rowly purpose and determyne with him selfe
 to doe so: that is, to worshippe in the Temple,
 but fearinge, leaste he shoulde not be suffered
 to exempte hym selfe from hys offyce, he sayd
 not, I wyll worshippe: but, yf I doe wor
 shippe in the Temple of Remmon, that is to
 saye: yf I cannot relinquish and forsake
 myne offyce. Also I vnderstande thys seruyce
 of hys to bee an indignacion and submission

Nota.

E.g.

that

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that he used towards the Kinge, and not a few
 since that he purposed to doe unto straunge
 Goddes: which thing is easie to be understan-
 ded by the circumstance of the text, for he did
 not saye absolutely, yf I do worship in the Tem-
 ple of Kemmon: but, when that my Lorde the
 King doeth entre for to worship, etc. The
 first worde, which we call (worshipp) signi-
 fyeth properlye, to inclyne and bowe the knee.
 This good saythful man had now no desyre to
 worship any more the God Kemmon, but for
 asmuche as he knew that it was not sufficient,
 to abstayne onelye from the worshippinge of
 straunge Goddes in his harte, onelesse he dyd
 also abstayne from all outward appearance
 of adoration; therefore he asketh pardon of the
 same, praying that the Lorde would dispen-
 ce with him in his facte. These thinges are so ma-
 nifest in this hystorie, that every one that read-
 eth it, doeth forthwith perceyue it, excepte it
 be the Nicodemistes. Now I pray thee, Tem-
 porisour, what thing is there herein that maye
 serue for thy defence, and other thy felowes?

¶ Temporisour.

This thing truly maketh for vs, in that, all
 though he did acknowledge the true God, yet
 neverthelesse, he fearing to offend his Kinge,
 dyd accordinge to his accustomed maner, (all
 though it were nowe agaynst his will) wor-
 ship in the Temple of Kemmon in assisting at
 unlawfull seruyces.

¶ Eusebius.

But that is not certainly known whether
 he dyd

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he dyd so, or no. For he sayd: yf I worship in
 Temple of Belial. And yet ye conclude that
 he dyd as wel worship after his conversion as
 he dyd before: what manner of consequence is
 this? (because he sayd yf I do worship) thereby
 to conclude that he dyd worship. But I admit
 he dyd worshipping: yet were it but a farr repre-
 hensible: the which, as I have declared before,
 ye ought not to alledge any example of any re-
 prehensible facte of any Saviour, to imitate or
 follow the same. And yf ye wyl. All gates be the
 followers of the thing that is reprehensible, at
 least wayes to yne this also thereto: (pray ye
 the Lord to pardon youre dissimulation,) but
 ye cannot doe that, onelesse firste of all ye con-
 fesse the faulte, and then sorrowe earnestlye in
 repentance: but this last parte yndureth you
 greatly to aske pardon, for ye your selves know
 that ye ought not to hope for pardon of any
 synne, without repentinge the same, and yf ye
 dyd vnfeignedly repent it then would ye inde-
 voure your felmes to leaue it. **Temporis amittit.**
De extenuatione faulte. (yf at least wyse there
 be any) to be very lighte and tollerable, and to
 be amongst the nombre of the synnes, that are
 called veniall. **De confessione.**
 ye do then magnifye your synnes, whē that
 ye cannot all together couer them. But howe
 much better were it to waye them a litle more,
 to the ende ye mighte the rather be occasioned
 thereby to leaue your faultes, and more surely

we ought
 not to cou-
 uer oure
 offences.

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obtaine pardon for the same. It is not the properie of a noble and saythfull herte, to extenuate and mitigate his owne faultes.

Temporisour.

But the Prophete him self dyd not make so much a doe aboute this matter, as I perceyue thou dost.

Eusebius.

How so?

Temporisour.

Open the booke, and reade therein, what answer he made vnto him.

Eusebius.

I will reade it. The texte sayth thus, (vnto who he saide: So in peace.) What thing gatherest thou hereof?

Temporisour.

What? That the Prophete dyd not iudge, that Naaman should synne, yf for the fauoure of his mayster he dyd worshyp in the Temple of Kemmon, oz els that his synne was so light and venial, that God would easelye pardon the same.

Eusebius.

This is your exposition, because it pleaseth you best, in as much as it seemeth to permit your sinnes to remaine unpunished. But I pray the my frende Temporisour, what did this Syria demaund of the Prophete?

Temporisour.

That he would pray vnto the Lord for him that he would pardon him, yf euer he did worshyp in the Temple of Kemmon.

Eusebius.

What answered the Prophete?

Temporisour.

Thou

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Thou hardest it euen now. So (sayd he) in peace: the which wordes import a plaine consentement.

I Eusebius.

Yea forsooth, to that which he demaunded, he answered not concerninge the pardon, which is only in the handes of God, but onely concerning his prayer: to wite, that he would praye vnto the Lord for him, according to hys requeste. So that we cannot hereby conclude, that such kynd of worshipping should be voyd of synne. The which thing, yf it had bene true, assure your selfe, the Prophete would playnelye haue tolde him the same, to shende that he should make no conscience of synne in þ, where in there was no synne.

I Temporissour.

In this poynt I agree with thee.

I Eusebius.

Thou seest then, that there is synne, in so doying.

I Temporissour.

I confesse it.

I Eusebius.

But þ esteimest it to be such, as the lord wyll easily pardon the same.

I Temporissour.

Euen so semeth to signifye the consentement of the Prophete.

I Eusebius.

It behoueth vs diligentlye to consydre in the personne of this Syrian, certayne circumstances and causes, (which diffre greatly fro you,) which also moued the Prophet to accord so easily vnto him his demaund, in suffering him to departe in peace: The which nothyng agreeth w your dissimulation, although you do alledge this exaple neuer so oft, thereby to couer your synful ypocrisie withall.

S. iij.

I Terna

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¶ Temporisors.

Which are they?

¶ Eusebins.

A compa-
rison be-
twene
Naaman
and oure
Tempo-
risors.

I haue touched them partelye here before.
First he was a stranger, a Syrian, a Pannim,
and one that was in high estate & greate repu-
tacion with his Kinge and countrey, & newly
come to the acknowlege of God: yea, he was
a new and tender plant in the fayth of one onely
true God, and was not as yet vnted and
ioyned with the people of God by any Sacra-
mentes, wherby he could not, nor ought not to
be burthened wth so great & wayghtye thinges,
as those that were more stronger, and perfect:
beyng instructed and nourished of long tyme in
the true fayth amongst the people of God.
Furthermore he dyd proteste and sweare that
he would neuer serue more any strange Gods,
but the onely God of Israell: in testimonye
wherof, he took the burthen of two moyles, of
the earth of that land, for to make therewith an
auter vnto the God of Israell: the which thing
the Prophete would not a permitted and suf-
fered an Israelite to haue done, in esyniche as
it was not lawfull for a Jewe to sacrifice vnto
God in any other place, the is & which he had
appointed and chosen. Wherfore as vnto a Pa-
nym & not vnto an Israelite: he permitted vnto
him that thing, which he would not haue gra-
ted vnto an Israelite. For the Prophete exten-
ded it a greate leniencyes in the Syrian, that
in condemning all other strange Goddes, he
had acknowledged & confessed the onely true
God

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god of Israel, in protesting to serue him only. It was not (I say) withoute a cause that the Prophete dyd so greatlye exteme these beginnings in the conuersion of a Danim. And that as touching the reste, he did so well incourage him, promysing to demaund of God pardo for him. I pray thee Temporisour, what wouldest thou do, yf that some great Lorde out of Turkye, for the lyfe occasion came hyther amōgest vs: and he, by some lyfe myracle beyng conuerted to the chaurtian faythe, and to the acknowledginge and confessinge of one onelye Iesus Christe, the onely sonne of God, and onely redemer of mankynde: and then woulde protest & swear, that fro thence forth he woulde cōtemne the Mahometicall religion as false, & cleue vnto the onely religion of Christe. And yet not withstanding, woulde requyre that it might be pardoned hym, yf at any tyme through the occasion of his office, he dyd come with his prince vnto the Temple of Mahomet, and there he leaning vpon his arme shoulde also be constrayned to kuele downe with him. What thing (I say) wouldest thou doe in this case: wouldest thou not answer the self same thing that the Prophete here answereth vnto the request of the Syrian?

Ireneus.

Pardon me, Temporisour, in that I speake my conscience. Truly thou shouldest doe very folislye and vngentillye yf thou dyddest not answer as the Prophete dyd.

Temporisour.

S.v.

Derely

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Verely I would answer euen so.

¶ Eusebius.

But now consyde on the other syde, yf there be any reason of excuse for a Christian: that after he hath longe tyme communicated wth the mysteries of Christ, & beyng perfectly instructed in the knowledge of the Kingdō of God, & of the grace of y^e Gospel, would require the same to be graunted vnto him, that the Prophet hath permitted vnto this straunge Syrian, and that thou lytewise wouldest permit vnto the Turfisse Lord, after thou hadst wayed the circumstance of the cause and person? Thinkest thou that your sinne is to be compared vnto the infirmitie and frailtie of Naaman the Syrian? Doeſt thou not remēbre this sentence: to who much is geuen, much of him shalbe requyred? What man is so farre depriued of vnderstanding, that wyll requyre as much of a chylde, as of a mā: or of a young plant, as of an old tree? Euen so truely, hath pietye and godlynnes their increasinges & growinges: for we doe a greate deale more easely supporte the infirmitie of those that are beginners, then the remisse negligence of those that are, or ought to be further instructed. What sayest thou here vnto, Temporisour? ¶ Temporisour.

I agree vnto all that thou sayest: I am vanquished and ouercome by the manyest trueth.

¶ Eusebius.

Doeſt thou acknowledge the, that these Nicodemistes haue nothing now in the examples of Nicodemus, Ioseph, & Naaman the Syrian
to couer

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to cover theyr ypocrisie withall, but contrarie
wyse, that the infynne & new sayth of these, is
is a greate deale greater & more better, then is
theyr.

Temporisour.

I do acknowledge it, & cannot with stand it.

Eusebius.

Tell me then, yf that those whiche haue not
as yet outwardely renounced the papisme (all
though that in theyr harte they do fauour it al
low the gospel, yet for al that they haue not as
yet publycely cōfessed the same) yf those (I say)
do not fynd in these examples any thing to ex
cuse theyr dissimulation, as before I haue pre
ued: how then canst thou and thy semblables,
who haue of long tyme publycely cōfessed the
Gospell, and renounced the papisme, couer or
defend by these examples youre great ypocri
sie in declyning from the truth?

Temporisour.

I cōfesse vnfaignedly, that there is nothing
in these exaples that maketh for our purpose,
in as much as our cause is weightier the theirs:
so much the lesse then, do these examples serue
vs, then them. But tell me, what shall I doe?

Eusebius.

What is it & thou askest of me: did I not shew
thee before? My counsayl is that thou doe as
thou seest me do. I admonishe the in & name of
Iesus christ, & thou searche nomore excuses for
thy sinnes: but cōfesse thy faute, and forsaking
the societe of all vnlawefull and superstitious
seruytes, ioyne thy selfe wyth those that
walke dyrectely in the trew religion of Christ.

Praye

The laste
counsayl.

The fourth Dialogue.

Praye also the Lorde to pardon thy transgression, in that thou hast abused by thine example thy weake brethren, offended the stronger, and confyrm'd the ydolater in his ydolatrie. Thou hast hereof many notable examples, for to appeace and assure thy conscience agaynste all the barfinges of the wicked and vngodlye: which shall serue thee for thy better confyrmacion, then those abused examples that thou hast hitherto alledged. Followe rather the example of the Prophetes and Apostles, and dyuers other godli men, that haue alwaies by outward fact declared the inward faith of their harte: and dyd not as yet make any separation between the interiour and exteriour communication in religion. Why rather dost thou not allow and folowe the example of Tobias in the which is no reprehensio, thy those which hitherto thou hast alledged to couer thy synes withall: Tobias, although he was the yongest of his trybe and lynage, and although the Jewes of the xii Tribes went to the golde Calues of Jeroboam, he fled from al their companies, and went vnto Jerusalem, vnto the Temple of the Lorde, wheras he dyd worship (according to the law) the Lorde God of Israell. Those whose companye he auoyded, were also Israelytes as wel as he, and dyd boast of the new God, & of his new service, as wel as he, in cōdēning al those, that for to serue the Lord, woulde go to Jerusalem, (in as much as the Lorde was no accepter of persones nor places.) I praye thee Temporise, tell me, why dydest thou not as well chose

Tobias.

The fourth Dialogue.

chose this example, wherein there is no vice nor
thing worthy of reprehension (but comended
by the scriptures) as well as the other.

Temporisour.

What is it that thou enquirest, Eusebier
the answer is readye. Nicodemus, Ioseph,
and Naama dyd please vs better, because that
they: exaples seemed better to agree wth the ease
of oure fleshe, & to continue vs in a more world-
ly securitie, then the example of Tobias.

Eusebius.

For asmuch now, as thou vnderstandest that
poynt sufficiently. Tell me what doest thou fro
hence forth purpose to do?

Temporisour.

I purpose by Goddes grace to withdrawe
my selfe from all Ipotrysie and supersticion,
vnto the confession of the truth, & forasmuch
as this determinacio is myte with many dan-
gers: I most instantly desyre the Lord to par-
don and forgene me myne offences past: as
also that he wyll vouchsafe from hence forth
to fortifye my fayth agaynst all the assaultes
of the deuyll.

Eusebius.

The Lorde confyrme thee in this thy pur-
pose: That agayne at the fyrste brunt thou doe
not recule backe and geue place vnto the ene-
my, as one vtterly dismayed and astonied. Re-
membre alwayes the thinge that I dyd admo-
nise thee of in our fyrst collacio, to wryte, that
thou do in tyme withdraw thy selfe from this
dissimulation: otherwyse thou art in danger
to

The fourth Dialogue.

We must
in time
draw our
selves fro
al papisti
cal super-
sticiōs, e-
ther by
lyfe or by
exile and
flight, yf
we wyl a-
noyde de-
speracion
the end of
dissimula-
cion.
* Hofmai-
ster the
munke in
germany.
Grauncis
Spera in
Italy.
Mayster
Hayles
in Inglād
are the ter-
rible ex-
ples of
Goddess

to lose the pricke of thy conscience, that doeth
as yet continually admonish thee, it so to fall
into an obstinate blyndnesse, and hardnesse of
harte, it finallye into desperacion. For I praye
thee Temporisour (consydre dyligentlye with
thy self) what other thing can they attend and
loke for, that beyng so utterly abashed & afraid
at the threateninges of a miserable & corrupti-
ble man, do agaynst theyr owne cōsciences cō-
municate at unlawfull seruyces: but that also
whē the deuyl shal assault them more greuous-
ly and cruelly, they must nedes be overthrowē
blynded, and brought into extreme desperaci-
on: Thou knowest & fall of the *Wolfe Hof-
mayster, in this land of Germanie: & of Graun-
cis Spera in Italie, who are the greate admo-
nitions of God, to those nations, to be vygi-
lant in the worke of the Lord, cōstant in fayth,
patient in affliction, and by no means agaynst
theyr consciences to denye the truth. Happy is
he, that can be warned by other mennes daun-
gers.

¶ Temporisour.

I geue thee hartie thankes of this thy great
diligence vsed towards me. In that thou hast
vouchsaned to preserue it & draw fro my mouth
of my wolf, a poore strayed shepe. ¶ Irenus.

For as much as thy cōscience is such Tempori-
sour, I cannot geue the better cōsayl, the utterly
to deuide it & draw thy self fro our assemblies,
tyl such tyme as thou wayst vnderstand more
playnly, & therein is nothinge contayned that
may hindre thy saluacion: it enū as I do cōsayl
thee, so would I do my self, yf I were so per-
swaded

The fourth Dialogue.

swaded as thou art.

¶ Eusebius.

Thou doest Irenie, as a mā of a modeſte & mylde nature. I would to the lordſ thou didſt thorowly vnderſtād this cōtrouerſie in religiō I wil not reſuſe at any tyme whe it ſhal pleaſe the, to cōſarre w the in this behalf, to thy further edificacion.

¶ Irenius.

I thāke the Eusebie, as yet I do not greatly fantaſye ſ matter: but yf hereafter at any time my hart be inclined therunto, I wyll not forget thy great modeſtie & fidelite, but ſo muche the rather deſyre thy cōpany.

¶ Tēporiſour.

My frende Eusebie, for aſmuch as by the prouidēce of God, I am by thy meanes inducēd to reliquiſhe & forſake al paptſtry, I pray thee do not leaue oſtē to come & viſite me at my houſe, cōtinuallly to aſſiſt myne infirmite with ſome comfortable Scripture of the grace of Chriſt.

¶ Eusebius.

I wyll doe it gladly. The Lorde conſyrme thee.

¶ Irenius.

His peace, make an ende of all this controuerſye, that ſo much troubleth the church.

¶ Eusebius.

Ame, euen ſo be it. Ame. The peace of chriſt is not of this woalde, He is not voyde of the verytie of GOD, He defendeth no errours, ſuperſtitions, falſe ſeruyces nor any other execrable ſynnes, nor yet the Tyrannye of falſe Chriſtians, but contrariwyſe He doeth paciſye the conſciences of the faythfull towardes GOD, and then amongeſt them ſelues. The ſame peace my frende, Irenie, make thee
a trew

iuſtice vnto al thoſe that do any thinge agaynſt ſeſtimoni of theyr cōſciēces.

The fourth Dialogue.
a true and perfect Irenie, that is to say, peace-
able and a lover of peace.

Irenus.

I desyre it with all my harte.

Temporisour.

I thanke ye both, that it hath pleased you to
assemble here, at myne instance. I offer you
my seruyce, and commende my selfe vnto your
prayers.

Eusebius.

Let vs praye God, one for another. I wyll
go home to my house, you maye folow when it
shall please you.

The ende of the fourth and last
Dialogue.

Psalm. xvi.

I haue not dwelt with wayne persons ne yet
ther wil I haue fellowship with the disceytful.
I haue hated the congregation of the wic-
ked: and wyll not syt among the vngodly.

6 DE 53

An excellent

admonicion and resolution, of the godlye and
famous learned man Celius secundus Curio.
Dedicated vnto all faythful Christians, to the
ende, they (beyng warned) may auoyde al
supersticious and erronious papisticall
seruices. Translated out of Frenche
into English. By R. P.

Psalm. cxi.

All my delyte is vpon the sainctes that are in
the earth, it vpon such as excell in vertue. But
they that runne after another God, shall haue
great trouble.

Theyr drinke offering of bloud wil not I of-
fer, nether make mencion of their names with-
in my lippes. The Lorde him self is the por-
tion of mine inheritance, and of my cuppe: he
shall mainteyne my lotte.

Job. viij.

May a tusse be grene without moyses: or
maye the grasse growe withoute water? no:
but (or euer it be shot forth, it or euer it be gar-
thered) it wythereth before anye other herbe.
Euen so goeth it withal them that forget god,
and euen thus also shall the ypocrites hope,
come to nought. His confidence shall be destroyed
and his trust shall be a spyders web. He shall
leane vpon his house, but it shall not stand,
he shall hold him fast by it, yet shall
it not endure.

John 22

A. 11. 571*

✓

An excellent

monition and resolution, of the goodlye and famous learned man Celsus secundus Cario. Dedicated vnto all saythful Christians, to the ende, they (beyng warned) may auoyde all superstitious and erroneous papisticall seruices. Translated out of French into English. By R. P.

The brethren beyng as yet in Babilon, doe aske oure aduise: to wrytte, yf it be not late full, and consonant wyth the worde of God, in a pure conscience, to be corporally present, to assiste, & communicate at the Babilonicall papisticall seruices, the harte beyng absent and alienated from all supersticion and wayne religion. To whom fyrst of al, I answer: that it is harder to geue counsaile to those that are oppressed with so horrible tyrannie. In asmuch as on the one syde, theye great calamitie doth inclyne the harte to pitye and compassion: and on the other syde, veritie doth reuolte the same to himselfe. So in determining, the mynde is led byther & thither, into dyuerse ambiguous and doubtful cogitations. For I my selfe havinge bene so long experimented the lyfe payne & seruitude, have learned for the loue of those that are as yet decayned in the same, to leade my lyfe in great sorrowe and heauines. Albeit, notwithstandinge

that the hart cannot refrayne it self from such
affections: yet neuerthelesse it behoueth vs to
trauayle that this our counsayl & aduysse be vt-
terly exēpted, frō al hatred, amitie, angre, pitie
and from al such affectiō; as custromably doth
reuoke the mynde from the veritie and trueth.
Wherefore I beseeche these my most deare bre-
thren to pardon me, yf ingeuinge counsayle I
shal speake any thing that shal seme ouer harde
vnto them, not hauing accommodated my self
sufficientely to theyr infirmitie: but rather to
perswade themselves, that not onely by coun-
sayl, but also by ayde and fact, we would most
gladly in all possyble maner support theyr ca-
lamities.

Wherefore thē in this deliberat determinaciō
we wyl propone and set forth twoendes to the
which all oure doynges are to be refarted.

The one is the glory of the Kingdō of chriſt,
and the righteousnes of the same. The other is
the saluacion of oure brethren; that is to saye
the Church: Where vpon fyrst of all, I wil saye
this much. That yf we had perfectly learned
Christ, and had onely known him to be oure
i. Corin. i. my ſō, sanctification, righteousness, & redemp-
cion. Yf we had (I say) accumulated & heaped
vp, oure ryches & treasure in heauen, whereas he
is set downe on the right hand of God the fa-
ther: we shoulde haue now no neede of these ad-
uyses and considerations. For then we shoulde
know that our duety is to abandon al worldly
things for his sake: as frēdes, parētes, ryche
Matth. x. & also oure owne lyues to the ende we
Luf. xiii might reserve, kepe, and enterpayne in al fayth-
fulness

fulnesse, the pure & perfect sethyte of Christ,
and the religion, honour, glory and maiestie of
his name. And furthermore we would be rather
wound our selues by all possible meanes not to
offende our brethren, nryther by fact, wordes
nor dissimulation: for whom Christ Iesus our
Lord hath vouchsafed to suffer death: but ra-
ther in imitating his example we ought to be
puffed and ready to shed our blood for them, in
confirming them in the truth.

The fyrste thinge then, that it becometh vs
chiefely to attempt, is thorowly and perfectly
to learne Christe, and to waxe ryche in the ex-
cellent knowledge of his name: from whence
onelye proceedeth the fyrmste and constancie
of the mynde. For whereas some doe persecute
Christ in his membres, some doe denye hym
before the Maiestrates; and other some doe
dissemble theyr sayth in hym: From what or
ther thinge doeth this proceede (suppose we)
but onelye of ignorance, and wante of the
knowledge of Christ: those ar utterly voyd of
knowledge of Christ: that doe persecute him:
for yf they had knowne hym, they would not
haue crucified the Lorde of glorye. Let
the doe they knowe hym, that eyther doe de-
nye hym: or els do dissemble theyr knowledge
that they haue of him. For as much as suche a
dissimulation is a certayne kynde of denyell.
For yf they had thorowly learned Christ, and
had bene perfectly instructed in the doctrine
of the Gospell, yf they had at any tyme recei-
ued the spirit of Christ, and had tasted of the
sweetenes of the celestially grace: none of these
thinges

i. Corin. ii

ii. Cor. iii

iii. Cor. iii

ii. Cor. iii

Actu. 4. 9
and. 10.

things should have happened unto them, but rather (as it is said of the apostles) they would have witnessed Christ with great confidence, in settinge aparte all other things, and have mainteyned his true seruyce and pure religio with a mercuriall constancie. Let those that thinke it lawfull to seeme as dissemble in religion tell me, where appeareth in them the glorie of Christ? Where is the saluacion & example of thei brethren by the which they ought to induce and bringe them to Christ? As touching the glorie of God, it sheweth not amasse in them: in as much as by thei sylence and dissimulation, they doe not onely obscure it, but also as much as in them lyeth they doe utterly quench it. On the other side, how do they procure the saluacion of thei brethren, considering that by thei pernicious example they do wounde thei consciences, and confirme them in all supersticion, and false religion? and yet notwithstandinge, they knowe Christ to have sayd: he that confesseth me before men, I wyl also confesse him before my father and his angels: And he that wyl not confesse & acknowledge me before men, but denye me, I wyl not also acknowledge him, but denye hym before my father. And as touching thei brethren, they are not ignorant of the greuous threatenings of the Lord vnto all those that do offende one of the least of these litle ones that trust in him. They are not ignorant also, of that which his Apostle Paul hath sayd: that all those that synne againste thei brethren, in woundinge thei weak consciences, doe synne against Christ. Where

Math. 10.

Math. 18

1. Corin. 8

Galat. 5.

Where is it that the holy scriptures doeth ap-
proue any dissimulation in religion, and holy
things? Or rather wher is it, & it doth not re-
proue & same. Let such persons call to theyr re-
membrance, & diligently consyde the excellent
example of the thre worthy younge Israelites,
that in tyme past in Babilon (vpon the lyfe oc-
casion ministered) dyd seriouslye debate this
question, in making a notable diffinicion and
resolacion of the same, worthy of all men to be
imitated and folowed. Did they in any respect
dissemble: or rather dyd they not thinke it me-
ter to expose them selves quicke vnto the flamy
fornace, then to inclyne to any dissimulation.
But the soule and mynde (say they) abydeth al-
wayes firmly fixed in God, although the bo-
dy do dissemble in outward facte, at the papi-
sticall seruices, (this do they alleadge:) But let
them aunswere me: hath not God created and
geuen, as well the bodye as the soule. Hath he
not reserved and dedicated them bothe vnto
him selfe: Ought we not to beleue with hart
vnto iustification: and with the mouth and o-
ther eriection iestures, oughte we not to make
confessio vnto saluatio: The wyfe in abando-
ning hyr body to the vse of another man, shall
she be excused towards hyr husbände, by say-
inge that she hath alwayes reserved him most
dearest in her harte: no truly. And as this is
no reasonable excuse, euen so is not the other:
but rather much lesse to be allowed. Thou whi-
che art but one, wilt thou denyde thy selfe: in
dedicating the one part of thee, vnto Christ: &
the other to Antechriste: Wd worth this dila-
tory.

Danie. iij

In obiection.

Answer.

Roma. 10

3. iij.

nefle

An obiection.

Answer.

Roma. iii

Math. 23

nesse and cowardnes of mynd, wherein resteth
such perversite, that eyther for feare or for any
other cause do declyne fro our duties and ser-
uyces, which I owe vnto the immortall God:
we (I say) whose parte it were to suffre al ma-
ner of death for mortal men. But they replye,
saying: That for a singuler commoditie & pro-
fyte vnto the church of God: or for a good end
and purpose, it is sometyme lawfull to dissem-
ble. I aunswere that there is no greater com-
moditie then to obserue the true and perfect relis-
gion: there is no comodite more greater then the
glorie of Christ, and the saluacion of oure bre-
thren. For we may in no wyse do euyl, how lit-
tle soeuer it be (as witnesseth S. Paule) to the
ende that good may come thereof: nether hath
God any neede of our lyes, and dissimulaciōs.
It semeth that the Apostles haue sometyme
dissembled, but in very dede they dyd not dis-
semble, but vnfeignedly for a time thei did ob-
serue that which was conteyned in the law, to
the ende that by that meanes they might allure
and winne the Jewes vnto the knowledge of
Christ: wherein they dyd nothing against their
consciēces, for as much as the ceremonies thei
used were first establisshed by the word of god.
But we contrary wyse, nothing regarding the
premysses, do those thinges not onely, not per-
mitted of God, but also vehemently reprovēd
by his holy word. And fyrst, as touchinge the
same & order of Baptisme, the which the pa-
pistricall prestes do now vse, although it be true
that the same be anayleable and effectual vnto
young childrē beyng baptysed therin, who the
propheciā of the sacramēt cannot anoye: yet

not withstanding vnto the aged, & vnto those
that are sufficiently instructed by the word of
God of the impietie of the same, it is vnto them
nothing els, but the marke & token of the Babi-
lonicall armye, whereby they ioyne the selues
vnto Antichrist, & proteste to serue him in hys
warres. Vp any questiō be of the sacramēt of p-
culter, to the which the people ones in the yere
at least, do runne so fast: what other thinge is
it, but a general monsterday, of the garrison &
souldiours of Antichrist. Vp any do aske oure
aduyse of the masse: what other aunswere can
we rendre, but that it is the great ensigne & stan-
dard of Antichrist, eleuated and erected vp as
gainst Christ & his merites, vnder the which al
the souldiours of Antichrist doe assemble them
selues: or els it is the great Image of gold ere-
cted by Nabuchodonosor, to the dedicacion &
worshipping wherof al the Babiloniās do as-
semble & come together: the which also contrar-
rywyse al the Jsraelites of God doe flee & ab-
horre. Vp any mā aske our aduyse of theyr Ca-
nonicall howres, of theyr latyn Mattens and
Euen-song, and of theyr solenne singinge and
Ceremonies: We aunswere that they are no-
thing els, but the tabrettes, harpes, vyalles &
swete armonye of the Kyng of Babilon, and
the pleasaunte daunsinge and melodye of the
rose coulered whore attired in purple. Vp a-
nye doe doubt, of the worshypinge of I-
dolles, and of the inuocation of innumera-
ble Saynetes, we certyfy them that it is no
thing els but a battayle and stryfe, wherein
we do openly fight agaynst God & his christ.

h.v.

Finally

Luke. xxij.
i. Corin. ii

Ebre. ix.

Canti. iij.
Danie. iij

Collo. iij.

Danie. iij
apo. 17. 18

Deute. v.
John. iij
i. Cori. xij
Esay. 28.

Mat. viij
i. Tessa. 4

Finally yf any doe dispute of the funeralles & seruyces of the dead: we affyame it is nothing els, then vnfortunately to perishe in battayle, in makinge composition with death and hell: thereby renouncinge lyfe and heauen (that is to saye:) Christe hym selfe, in buryinge oure selves wyth the wicked in vngodlines. O how miserable are we, yf we acknowledge not these thynges: and more miserable yf we know them and do dissemble them: and most miserable yf we do allowe them, and openly defend them. Yf the brethzen do confydre these thynges, and diligently examyne thesame, they shal easely knowe, to what ende all thynges oughte to be referred, and in what maner it behoueth them to lyue. For yf they do not set before the selves certayne determinate endes, where vnto they purpose to direct all theyr doynges and counsaylles: then of force they muste nedes straye from the right way. Wherefore as we sayd before, there are two endes set forth vnto euery Christian man. The fyrst: the settinge of the auancement of the glorie of God. The second: the wealth and saluacion of our brethzen, as a thing annexed vnto the fyrst. Nowe, in asmuch as we are obliged vnto Christ, and do marche vnder his standart: it behoueth vs by all possible meanes to seke the auancement of hys glorie, and that with the hasarde of oure lyues, and smarte of oure bodyes: onelesse we wylbe reputed traytours to hys Maieste.

But for asmuch as dyuers are so infirme & weake, and indewed with so litle knowledg and fayth, that they dare not publyshye con-
temning

temer and forsake the superstitious stryces.
I woulde counsaile suche not to attempte or
enterpayse any thing rashely: but to kepe them-
selues within the lymities of theyr fayth, with-
out forsaking theyr vocation, tyll such tyme as
they are growen vp into a more perfection,
knowledge, & strenght. Let such (I say) cōtinu-
ally frequēt the reading of the holy scriptures
in theyr houses. Let the diligently repaire vns
to such as haue the gyft of interpretaciō, & are
of godly cōuersaciō. Let them oftē tymes pray
vnto God the father of our Lord Iesus christ,
that he wyl increase theyr fayth, so that at the
last they may grow vp into perfect mē, names-
ly, such as becometh the trewe disciples of Ie-
sus Christ. And yf at any tyme, ether frayltie,
or feare of mē, or any other thing, do cause the
to withdraw the selves frō this their purposed
determinaciō, in cōmunicating with the papis-
stes at theyr wicked seruices & execrable ydos-
latries: let the beware that thei doe not by any
meanes excuse their fact & doynges: but rather
accuse & condemne the selves, & that before god
and theyr brethren, who by theyr euyl example
they haue offended. In bewayling their mis-
erable seruitude & wante of strenght, to resiste
temptaciō. Asking pardon of the Lorde, in cō-
mitting the selves wholly to the mercy of God,
to the ende (that they being voyde of cōnsayl,
what to doe,) it may please the Lorde to geue
the such hartes & cōstant myndes rather to suf-
fre death for the glory of his name (yf neede re-
quyre) the continually to lyue in vnquietnesse
of cōsciēces pelatrd with stūneful Idolatrye.

Or

i. Corin. v

Or els yf it please him not to geue the so great
a gyft, a frute of faith (which is geuen but vnto
a few) that then he wyl vouchsafe to shew the
the meanes a way, by which they may escape
fro so great tyrannie, in seruing the Lorde in a
pure a free religio, in a quiet a peaceable place.
The which thing truly, our good celestiall fa-
ther wyl perfoame: and wyl not suffre vs to be
assaulted aboue our strength: but wil accom-
plishe the good desyre of his saynctes, in satisfi-
yinge those that thyrist after righteousnesse. We haue
by the assistance of God his spirit, produced
this litle admonicio, for the consolacion of our
brethren, beyng as yet in the Babilonicall cap-
tiuitie, amongeste the papistes: for as much as
we were informed that they required oure ad-
uise herein. Wherefore yf they desyre to be fur-
ther instructed of any thing els by vs: as are
declaracion of the places that some are accus-
tomed to alledge out of the holy scriptures, for
defence of theyr dissimulation: or els the refu-
tacio of those thinges that are more ingeniously,
then faithfully of diuers excogitated a pro-
duced. Or els yf there be any that (not contented
with this my writing) desyre farther to be in-
structed a satisfied: let such reade y writings
and iudgements, of such learned a vertuouse
brethren, as haue moste purely and sincerely
intreated of those matters: whose writinge I
doe most gladly auewe a allowe: so that there
needed not in any thinge oure aduise herein, yf
we had not bene instantly requested therunto
by certayne brethren, whose earnest a godly
desyre, we would not, nor durst not refuse.

The

